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MISSIONS OF THE JESUITS IN JAPAN.

THE advice of Xavier to his missionaries, never to pause in their labours, and to covet martyrdom rather than ease, was implicitly obeyed. They followed his steps into the heart of Japan, maintained his ascendancy, and extended the bounds of the church throughout the empire. His last public act was to send thither three disciples, Alcaceva, Balthazar, and de Silva, trained, like the faithful Cosmo de Torres and Fernandez, to the same stern virtues.

Alcaceva and his companions landed in August, 1552, and were invited by the king of Fucheo to his court, where they presented him with letters from the viceroy of the Indies. They obtained permission to go to the city of Amanguchi, where Cosmo de Torres, the companion of Xavier, still laboured in the mission, and the fathers met each other with exceeding joy.—Christmas being just at hand, it was resolved to celebrate this feast with all the pomp and solemnity imaginable; the chapel was adorned, and all the Christians gathered to the midnight mass, and continued in devotion till the break of day. The new Christians were so charmed by this celebration, that they resolved to dine at the house of the fathers, in token of the union and charity that were amongst them. The college was thronged with people—among whom were numbers of the better sort, who partook of a plentiful repast, which not a little resembled the agapæ of the primitive ages. A poor's box was set up at the chapel door. Two syndics were chosen, to take care of the alms, and see them distributed among the sick and needy; and it was also decided to give a dinner once a month to all the poor of the town; and that on all Sundays and principal feasts of the year, the Christians should meet together after vespers,

to confer on what they had heard in the sermons, and about the means of advancing iu virtue and piety. On their return to Fucheo, the king sent Alcaveda with rich presents, and an answer to the viceroy's letter, in which he urged him to send more preachers to instruct his subjects.

At the very time that the great plans of Xavier were thus accomplishing, Alcaceva met in the way with his corpse lying in state at Malacca, and conducted it to Goa. As soon as the funeral was over, Melchior Nunez, the provincial of the Society of Jesus in the Indies, resolved to go himself to Japan. The king of Fucheo now granted the fathers a convenient place for building a church, near to their residence : all concurred in the work—labourers with their hands, aud persons of quality with their purses and presents,—so that the building was very soon finished.

" To inspire the people with more lively sentiments of piety towards the dead, they placed at the entrance of the church a coffin covered with black velvet, and sung every month of November an anthem for the dead, which animated their faith, and inspired them with a tender devotion for the poor suffering souls." Some of the fathers going into the country in the depth of winter, and passing towards night over a high mountain, came to a village where they met with an old and fervent Christian, who had heard Xavier preach on this mountain, and spoke of him with enthusiastic remembrance. He received them into his cottage, and treated them with a decoction of a herb called Iname, of a cheering and cordial quality, " which makes us think little of our fatigues."

The next day they came to the village of Cutami, where they baptized three hundred persons; they blessed the church which one of the former converts had erected at his own charge, as well as the fine stone cross in the churchyard. In the career of a faithful missionary we hear of his more conspicuous deeds and conversions, but there is many a glory, that no eye hath seen; many a secret and beautiful memorial of mercy, that gives a fragrance to the lonely mountain and vale. In the mean time died the master of the king's household, a Christian very remarkable for his quality and merit: the Jesuits made his funeral with all the pomp and state imaginable; the house of the deceased being far distant from the church, the procession went through the whole town. Edward Silva marched at the head with a cross, above two hundred neophytes went after him with lighted torches in their hands, some carrying pious and devout pictures; next came Torres with his surplice and stole; and last of all the hearse covered with velvet. His widow employed part of her wealth in building an hospital. In the mean time Melchior Nunez, provincial of the Indies, arrived in Pirando with six other missionaries and five students, to learn the Japanese tongue, in the year 1555.

The Portuguese merchants made a splendid procession to the palace in Fucheo, in honor of the provincial; a troop of nobles came, to receive and introduce them to the king. The prince arose, and taking Nunez by the hand, said to him, " You are welcome, my father; this is one of the happiest days I ever had in my whole life: methinks I see Francis Xavier, whom I loved as tenderly as myself."

Nunez soon after fell ill, and was obliged to return to the Indies; before his departure, he admitted into the Society Louis Almeida, a young Portuguese nobleman, about thirty

years of age, "who had excellent wit and great address, but little study. He was about to return to Portugal, but being exhorted to enter into the spiritual exercises of Ignatius before he began his voyage, he found himself so strangely inspired in this retreat, that he resolved to leave the world and devote himself to the service of God and his neighbour in the Society of Jesus. Before his admission, he laid out five thousand crowns, to build two hospitals." In the mean time the king of Amanguchi was slain and his city plundered in a rebellion of some of his powerful subjects, during which the fathers in that city were in constant peril of their lives. The ruler of Fucheo raised an army of three-score thousand men, to revenge the death of his brother, and obliged the rebel force to retire into the mountains. The dairi of Meaco, the nominal emperor of all the kingdom, to whom it belongs to compose differences, sent his officers to make proposals of peace, which was concluded greatly to the king of Fucheo's advantage, who became master of five additional provinces.

Cosmo de Torres, constituted by Nunez to be provincial of the Japanese mission, received at this time a letter from a bonza, inviting him to come to Meaco, the metropolis of the whole empire: after much consultation, Villela was sent on this hazardous journey, with two Japanese youths for his companions.—"I embarked," he writes, "like a victim destined for sacrifice. I concluded I was a dead man. But methinks St. Francis Xavier appeared to me in a dream in his usual shape, and promised me his assistance with a smiling countenance. The very sight of him calmed my troubled mind, dissipated sorrow, and replenished my soul with so much comfort, and I now fear no evils." After many difficulties and obstacles, he arrived at Sacay,—about twelve leagues from the city. Near to Meaco is the mountain Frenoxima, where resided the bonza who had invited Torres to come. Villela was advised to visit the superior and chief prelate of all the priesthood, who lived at the top of this mountain in a pleasant seat; for without his leave it was not easy to preach in Meaco. This mountain is famous for its many monasteries and academies of bonzas; it contains many pleasant valleys in its bosom, well watered with fountains and streams, and shaded with forests; the mountain is in the midst of the great lake of Domi, which is above thirty leagues long and three broad, and encloses it on all sides like an imperial crown. Villela arrived in November, 1559, in Meaco, and retired to a poor house, where he spent ten days in continual mortification, watching, fasting, and prayer, to prepare himself before he appeared in public. He went to the market-place amongst the crowd of people, and raising his voice and shewing his crucifix, he invited them to come and hear the word of God; but he got nothing but injuries and contempt. He was turned out of his lodgings, and retired with his companions to a stable, open at the top, and exposed to all weathers, and without any convenience of bed, fire, or chimney; they were forced to live on roots, and lie on the cold moist ground. Crowds of people, of all ages, sexes, and conditions, came to hear, and then to affront and laugh at him. A few persons of quality at last sent for him in private, and Mioxindono, one of the principal lords of the court, was so pleased with his conversation, that he obtained for him from the emperor full power to preach, and exercise his functions without molestation. He was soon after obliged to fly from Meaco by the fury of the

priests; Mioxindono sent him to one of his castles, four leagues distant, where, reproaching himself for his cowardice, he returned with a bolder presence than before, and lodged with a wealthy citizen, one of his converts. His patron procured him new letters patent for his mission, on the strength of which a chapel was built. "The number of the faithful increased daily, for, since the emperor espoused their cause, people came from all parts to hear the father. Cosmo de Torres, delighted to hear of this success, sent Balthasar to the Indies for new recruits, and Louis Almeida into the interior, as far as Cangoxima, where Anger, the Japanese noble, had lately followed his friend to his last resting place. Almeida, tracing with enthusiasm the steps of his predecessor, saw afar off, on the mountain summit, the fortress of Ekandono, the wild and impressive solitude where Xavier lodged for many days. The governor and his lady were still living, and gave him a hospitable reception: and though the Christians there had neither seen a priest or heard a sermon for thirty years past, yet by the directions left them by the apostle of the Indies, and the wise conduct of an aged man whom he had constituted rector of the church, they all retained their primitive spirit and fervour. The fine old man, on seeing Almeida, asked earnestly after Francis: when told that he was dead some years ago, all the Christians burst into tears. Shewing a book that he had given him, with the principal articles of faith written with his own hand, he related many things concerning his first teacher, which he had treasured in his heart. The lady of the castle also shewed a little volume of the Litanies of the Saints, which Xavier had also written, and presented to her.

Almeida met the garrison and the people, preached, and instructed them every day; and so delighted was he with this retreat, that he could have spent many weeks here; at night he walked on the battlements on which his chamber opened, meditating on the vicissitudes even of the most hallowed designs, and grateful for the mercy that had called him to such a career. Here Francis had loved to walk and meditate, in the splendour of his fame and usefulness; his frame full of strength, his heart full of faith and victory. There seemed to be a peculiar and beautiful influence over the place, as if the spirit of the mighty that had passed away, hovered round the blest retreat, and witnessed with joy the welfare of the infant church. He took his leave from the fortress, promising to return again, and went to wait on the king of Saxuma, whom he presented with the letters of Cosmo de Torres. Almeida then went to Cangoxima, where he found the first converts full of zeal and fervour, in spite of all their persecutions. On his return to Fucheo, he again visited the castle of Ekandono, where they pressed him earnestly to return; he stayed ten or twelve days, and baptized about seventy persons.

Letters were now received from the king of Omura, earnestly desiring that some of the missionaries would preach in his states. Happening one day to meet with a book written by Villela, in answer to the objections of the Japonians, he was much pleased with the work, and wrote to Torret that he would build a church, and give the Portuguese the excellent seaport of Vocoxiura, free from all taxes and customs. This port is one of the pleasantest and largest in all Japan, secured from the high winds by a little island at its mouth. Almeida was therefore sent without delay to Omu-

ra, whither Torres soon afterwards followed him. This interesting old man had come with Xavier to Japan, where he had laboured ever since with indefatigable zeal and usefulness, for he was thoroughly acquainted with the language, customs, and temper of the people. Although broken with years of toils, he willingly accepted of this commission, being very desirous of visiting his darling church of Firando, which he had founded, and which was only ten leagues from Vocoxiura.

The king of Omura marched with a noble retinue, to meet Torres; the Portuguese prepared a magnificent feast, and waited on him at table: after dinner, Torres conducted him into church, which was very richly adorned for the occasion. "Every thing looked fine; but what struck the prince most of all was, an image of our Blessed Lady, with the Saviour in her arms. As there are excellent painters in Japan, the prince did not so much wonder to see the image's eyes fixed upon him on every side; but there was something, he thought, very extraordinary in those of the Divine Infant, which looked upon him with a smiling countenance, and seemed to touch his heart by its invisible darts. He put several questions to the father about what he observed in the church; afterwards the latter presented him with a gilded fan, which had been sent him from Meaco by Villela, and there was painted on it the name of Jesus, above it the holy cross, and underneath three nails. The king immediately demanded to know the signification of those letters. The other replied, "Sir, this is the sacred name of the Saviour of the world; which God grant may be engraven in your majesty's heart, for it contains most admirable mysteries, which I shall enlarge upon at your convenience." The king had such an ardent desire of understanding them, that he returned the same night after supper to Cosmo's lodgings, having still the fan in his hand. "Father, (said he) whatever enters my ears sinks down into my heart, and it is impossible to express how much I am taken with your discourse; but still I cannot rest satisfied till you have unfolded the mystery of the fan." Then, after repeating that these letters formed the name of the Redeemer, he explained to him, and made him understand, that as one man had ruined us by his sin, so another man had saved us by the sanctity of his life—that the one aimed to level himself with God; and that the other, to repair his fault, of God became man,—that the one by his pride had rendered himself mortal and miserable, and that the other by his humility left it in our power to be happy and immortal—that by the first man's revolt his whole posterity become criminal, as in Japan the whole family is involved in ruin of one that rebels against the prince. After expounding to him this chief mystery of our redemption, he gave him an account of the victory of which Constantine the Great, the first Christian emperor, gained over his enemies by virtue of the holy cross which appeared to him in the air with these words, "By this sign I conquer." He was so taken with this passage, that he desired Fernandez to teach him to make the sign of the cross, and to set down in writing the principal articles of our belief. He asked leave to wear a cross upon his robes to show that it was engraven in his heart. On his return to Omura, he ordered a cross of gold to be made, and hung it about his neck; and in a few days after went to visit his brother the king of Arima, who, surprised at the sight of the cross, asked him if he had turned Christian: the other answered that he was one in

his heart, and persuaded him to send for the father. A few days after, a letter came to Torres from the prince of Arima, and Louis Almeida was sent, who received letters patent, which gave him full power to officiate in that territory, where he preached three times a day; and in fifteen days baptized two hundred and sixty persons; and a church was built. Two months afterwards, the king of Omura came to Vocoxiura, where Torres still resided. He spent good part of the night in instructing him, and early in the morning they all repaired to the chapel, where Torres expected them in his robes, with Fernandez and Damian in their surplices. The king advanced to the middle of the chapel, and fell down on his knees with the rest of the nobles, and was baptized by the name of Bartholomew.

On joining his forces with the king of Arima's, they being at war with the neighbouring potentates, he resolved to give public marks of his religion. He wore a kind of white suit richly embroidered with gold, and in the middle the name of Jesus with the cross. The church was then at Arima, Omura, and the neighbouring places, like a vine that spreads its branches on all sides, breathing out in its flowers a sweet odour of sanctity amongst these barbarous people; but a sudden and unforeseen storm broke off all these fine branches, nipped the buds, and cut down the vine to the very root. The heads of this revolt were twelve lords of the king's council, who, seeing that, contrary to their advice, he had abolished the ancient religion, turned out the priests, ruined their temples and monasteries, to set an upstart foreign faith, were resolved to be revenged. Not being able to raise an army, they had recourse to plotting and intrigue, "for the Japonians of all nations excel in the art of secrecy and dissimulation." They excited the late king's natural son, who began to raise troops; the priests stirred up a neighbouring prince to join the league, and fixed on Cosmo de Torres for their first victim. In one of his journeys to Omura, they lay in wait, and fell suddenly on the company, and cut the greater part in pieces: fortunately the father was not in the party, being delayed on the way. The rebels prevailed, and entered the city of Omura; the king cut his way through the enemy, and fled to a strong fortress. This sudden reverse threw all the Christians into consternation; the fathers were advised to save themselves in the ships of Portugal, which were hardly out of the port, before Guitondono, the rebel prince, entered the town at the head of his troops. The king of Arima, the brother of the deposed prince of Omura, soon after shared the same fate, which the princes of Japan often provoked by their hasty reforms and violences against the ancient faith, whereby their most powerful subjects, as well as the priesthood were alienated from them. The church in the city of Fucheo was deeply concerned at these disasters. Almeida was sent to learn a true account of the late transactions, and at every hazard to seek out the fathers. Being generally known in the country, he travelled safely, but in some places a change had come over the face of things; former friends looked coldly on him; and in one town the inhabitants, to his great surprise, would not seem to know him. In the mean time Xengandono, an old and celebrated warrior, the father of the two deposed princes, sensibly touched by the misfortunes of his sons, contrived by his cunning and influence to get together a body of troops. He sent word to king Bartholomew, who was closely besieged in the fortress, that

he would come to his relief, and give the enemy battle on such a day. Upon this advice, the former animated his men with the assurance of succour. On the day appointed he perceived afar off a great body of cavalry and infantry coming down the hills; then he took a small cross, which was also engraven on the standard which had been sent him by Cosmo de Torres, and, calling his men together, he made every one take a cross, and animating them to battle by pointing to the troops that were coming down the mountain. Whilst he spoke, the succours drew near at hand, and the enemy, believing them to be a body of reinforcements, did not prepare for battle; but seeing them force the lines and break down the entrenchments, they were strangely surprised, and instantly a hideous noise arose—the soldiers all ran to their arms, and in a few minutes the enemy was in the very heart of them. On the other side the king sallied out with his men, and fell on the rebels in this confusion with such fury, that they could think of nothing but saving themselves; the old warrior Xengandono made a terrible slaughter in the fight. The king gave a thanksgiving to God for so signal a victory, and sent immediately despatches to Torres with the news. Thus was restored to his throne the best and noblest of princes of Japan, the faithful pillar of the church.

It is grateful to turn from these troubles to a more calm and touching episode: Almeida arrived, bringing with him Edward de Silva, who longed extremely to have the blessing of Torres before he died. This youth had laboured fervently in the kingdom of Fucheo; he knew perfectly well both the Japonian and Chinese languages, and composed a grammar with a dictionary in Portuguese and Japonian, which proved of great use to the fathers who came from the Indies. Being sent into an island to preach the Lent sermons, he exercised that office with so much zeal and fasting, that he fell into a languishing condition. Almeida hastened to his relief, but saw he was past all remedies; his last desire was to be conducted to his superior, that he might behold his face once more. He died in the arms of Cosmo de Torres, and the tears of the aged man were shed helplessly over him: he had seen the rise and fall of many; the time of his own departure was near, and the blast that should scatter his leaves; and he could not bear to see the young and gifted cut down before him. In the year 1564 fifteen Jesuits arrived in Japan, namely, seven priests and eight brothers. Torres distributed them about as necessity required: he sent Fores to Meaco, to assist Villela, who was nearly worn out with labours: Almeida and Fores parted from Fucheo in December for Meaco, and arrived at Sacay about the end of the following month, where they were received by Don Saches, the rich convert, with his wonted kindness. His only daughter, Monica, was the comfort of his life, and the ornament of his home: she had both beauty and wit, and was seized at this time with a love of single blessedness. Knowing that her father had thoughts of marrying her to a heathen nobleman, one of his relations, she came with her governante to Almeida, and told him, that since receiving baptism she felt very strong desires to consecrate herself to God by a vow of perpetual chastity; that she had resolved to cut off her hair; and begged of him to acquaint her father with this resolve, before he engaged farther in the treaty of marriage. Louis Almeida commended her resolution. "But remember, lady," he replied, "what difficulties you are like to meet with,

for you are going upon an action without precedent in Japan. Your father having only one child, and being passionately fond of you, will certainly oppose your design. All your relations and the whole town will ridicule and laugh at these thoughts, and you must expect to spend the rest of your days without any help or comfort. Before one begins to build a castle, he first considers whether he hath wherewithal to carry on the work." "I know," she replied, "the resolution is great and above my strength, but I hope God will give me strength to accomplish it. To obtain the favour of his goodness, I'm used to fast three days every week, without either meat or drink, and I spend every day some hours in meditating on my Saviour's passion." Almeida, seeing her resolve, opened the matter to her father, who was much surprised at this unexpected news, but said he would not use any violence to his daughter, and would study some way or other to break off the matter. Monica, transported at this success, immediately consecrated herself to her vow. She withdrew from most of her connexions and acquaintances; pleasures and visitings lost their charm: her lover was grievously disappointed, and tried to shake her resolve: her friends were amazed as well as indignant about it: and Monica could soon say, that she sat alone in her father's halls, where the sweet voices of flattery came no more; that her beauty was vain: that her life passed without honour, at least without homage, for single life is hated in Japan.

Almeida and Froes arrived in Meaco, and were welcomed with transport by Villela, whom they were surprised to see, at the age of forty-two, grey and broken like a man of fourscore. Besides his ministerial labours, he had translated the Saints' Lives into Japanese. The city was thronged with the lords and chief people from all parts, who come at this season to pay their court to the emperor, or cubo, as he is called. Villela and his friends went to court, to pay their respects. He was seated on a throne in a great hall hung with the richest tapestry; the pillars and steps of the throne were of massive gold; the four princes of the blood were behind, and about three hundred of the nobility round: the canopy was of massive gold. This potentate was gorgeously dressed, and held a fan in his hand, the slight movements of which indicate distinction or esteem towards those who are presented to him. Villela generally went in his surplice and stole, but, having to present his companions, he put on a more splendid dress. The church at this time flourished greatly in Meaco; but the rebellions and wars to which Japan, from its variety of aspiring princedoms, is peculiarly subject, "raised such a tempest, as ruined the whole empire, abolished religion, and filled the provinces with fire and blood."

Mioxindono, the general and minister, who had patronized Villela on his first arrival in Meaco, conspired against his master, by whom he was greatly trusted, got several strong places into his hands, and, being joined by several great officers and nobles, attacked the palace in the dead of the night. The emperor, after a desperate defence, was slain: the assailants, rushing through the palace, put its inmates, with all the ladies of the court, to the sword; the empress, whom they chiefly aimed at, escaped their fury: after a strict search, she was found, three days after the massacre, in one of the monasteries half a league from the town. She was a young princess of admirable beauty: knowing she was discovered, she wrote a letter to the two chief conspirators; "I die, ungrateful traitors, and it is a great comfort to me that I am not indebted to you for my life; seeing death

opens my way into the land of the blessed to meet with my spouse. You have put to death the best of the princes, and the kindest of masters, who had no other crime but that he loved you. I repent for nothing, but that I brought you into his favour." She then descended into the hall with calmness and dignity, and, falling on her knees, her head was cut off by the executioner. The fathers now gave themselves over for lost: they assembled the Christians in the church, confessed them that night, and waited for death. Early the next morning, three hundred gentlemen gathered round the church, well armed, and beat off a band of soldiers who came to set it on fire, and massacre the Christians. The bonzas implored the conspirators to put the fathers to death. An edict was issued "that the foreign preachers be deprived of their churches, and banished from Meaco:" it was published by sound of trumpet: the lamentation was great: they departed with all speed for Sacay, whence Don Saches had come to shield their flight. Numbers of Christians came from Meaco, and some neighbouring towns, to visit their pastors. "Many ladies of quality also, to celebrate the feast of Christmas, obtained leave of their husbands to make ten or twelve leagues on foot, in imitation of the Blessed Virgin in her journey from Nazareth to Bethlehem." Retribution followed the black treachery of the conspirators. Vatadono, a famous captain, and entirely devoted to the late emperor's family, offered his services to Nobunanga, king of Buri, who gave him the command of his troops, with which, after a long and bloody engagement, he defeated the conspirators, and drove their party from Meaco in 1568, three years after their usurpation. In Sacay, the fathers took refuge in the mansion of Sanches, and Monico and her father lavished the most hospitabte attentions on them during their exile; considering themselves eminently favoured in the society of three such eminent confessors and agreeable companions. Admirable was the equanimity and buoyancy of spirit with which the Jesuits bore tribulations: in solitude and prison, their richly stored minds and memories were an unfailing resource; they were never desolate.

On the decisive victory of his general over the conspirators, Nobunang entered the capital as its sovereign, and rebuilt the palace at a vast expense; he resolved to recall the missionaries to Meaco, and gave them full powers under the great seal. "I permit the fathers to preach and reside in the city. I forbid all persons whatever to make any attempt on their church or house. I exempt them from all charges and duties of the street where they live. I farther permit them to settle in any of my kingdoms where they please, without molestation or trouble. And whoever offers to give them the least disturbance shall be answerable to my tribunal, and shall be punished as a rebel; addressed, "To the fathers of Christianity in the church called Of the True Doctrine." This prince was a remarkable personage; of a spirit and taste suited rather to the middle ages of Europe than to the rule of Japan: fond of tournaments and chivalrous sports, yet eagerly retiring at times to his palaces in the country, which he had built in beautiful situations, in a costly and extravagant style of architecture, where he loved to wander, and listen to concerts of music. "He was of a large stature, but of a weak and delicate complexion: nevertheless, he had a heart and soul that infinitely supplied all other wants, and was naturally ambitious above all men: bold and generous, he had

a quick and penetrating wit, and seemed cut out for business." Louis Froes, at the glad news, instantly set out for the capital, where he had a conference of two hours in the palace, and said to his majesty that he would send his royal proclamation for his settlement in Meaco, as far as the Indies, to give these countries a perfect idea of his greatness and power.

This prince, whose thoughts aimed chiefly at glory, was pleased with his discourse, and promised to confirm the grant absolutely. And now religion advanced like a ship under sail in a calm and pleasant sea.

A terrible and cruel blow was now struck against the bonzas, even in their seat of power and pride on the mountain Frenoxima, amidst whose vales and declivities were the costliest temples and monasteries, and their retreats of luxury and vice, where they abandoned themselves to all kinds of excesses; enclosed on three sides by the vast lake of Domi, and in the bosom of ancient forests, dells, and precipices, they were shut out from tne observance and intrusion of the world. Nobunanga, who hated them, and laughed at their worship, surrounded the mountain with his troops, and blocked all the avenues of escape; their jaco, or great priest, with whom Villela on his first arrival had an interview, was in his palace on the summit. The terrified priests, taken unprepared, offered large sums to the vindictive prince; he sent them word to defend themselves: they alleged the great sanctity of the place, and that the anger of the gods would fall on his head. "Then let the gods defend you," he replied, and let loose his troops on the heights, who broke into their fastnesses and retreats, and slew all before them: the temples were burned, and the bonzas who took sanctuary in them, found no mercy: neither did those who fled to the grots and caves; they were hunted like wild beasts over their hallowed mountain; numbers, to escape the edge of the sword, threw themselves from the rocks into the lakes.

Thus did the ruin which the priesthood sought to bring on the church of Meaco recoil on their own heads: the exile of the fathers was changed into victory: from the roof of their college in Meaco they could behold the blackened retreats of their enemies, the devastated temples, the ruined thrones of those who had laughed them to scorn. They were held in honour by the cruel prince, whose pride and daring soon knew no bounds. During this year died Fernandez, who came with the first missionary to Japan, which he never afterwards left: so high was the opinion of his piety entertained by his friend, that he told Gaspar Barzæus, whom he left superior of the Indies in his absence, "that he was yet far short of Fernandez in the way of perfection." He was formerly a rich merchant of Lisbon, and entered into the Society at twenty-two years of age, resigning most of his property to his relations. He was the most eloquent in preaching of all the Japanese fathers, and spoke the language so perfectly, as often to be their interpreter in difficult conferences.

It is time to return to the king of Omura, whose genius and bravery had no sooner restored him to the throne, than he sent for Cosmo de Torres: the good old man cheerfully took the journey, and being brought into the king's presence, "they both wept for joy to meet each other again, after so many long and furious tempests." The latter directed him to build two churches; the one at Omura, the other at Nangasaqui, and furnished him with money. Torres began the work, and sent Villela to the latter town, to commence there also, and instruct some

new missionaries lately arrived, for Nangasaqui had a noble harbour, very convenient for ships that came from the Indies. In the following year, 1570, Cosmo de Torres yielded his life, having spent one and twenty years in Japan: a faithful and admirable man; his churches were dearer to him than freedom or life; often imprisoned and persecuted near unto death; loved greatly by his friends; the last desire of De Silva and Fernandez was to receive his blessing. He was a Spanish priest, "and one of the greatest wits and learned'st men of his time, having been some time grand vicar to the bishop of Goa: he never ate fish nor flesh, but lived altogether on roots and herbs, and on rice boiled in water; he never drank wine."

Xavier, who admitted him into the Society, was early acquainted with his talents and virtues, and chose him for his companion to Japan, and at last resigned the charge into his hands. Indefatigable, yet calm and collected in many perils, cares and troubles, Cosmo de Torres had the consolation to see his churches flourish greatly; that exquisite recompense also was given him that his latest years were the happiest, and his sun went down in honour. He wrote to Rome for a superior to succeed him; as soon as he heard that Francis Cabral, the new provincial, was arrived, he broke out into the words of Simeon, "Now Lord, let thy servant depart in peace, for mine eyes have seen thy salvation." Why should he lament to die; he had been faithful to God and to his trust, even beyond the age of seventy-four; he had been spared, as if to consummate the great work begun by his friend, and now he was impatient to join him. Villela alone was near, to whom he confessed, and the next day was carried to the church to receive the holy viaticum; he knelt beside the altar, weeping; the people who stood around wept also. This last farewell was heavy on his heart, that had given to these scenes its strength, its hope, its wasting cares, till they became "the forest of its Carmel." These forty years were indelible: yet they would have appeared to most men a long and dreary exile, on which pleasure, love, ambition, and each delicious soother of the way, never beamed, even for a moment. Yet he could point without sorrow to the world he was leaving: how many had fallen, to rise no more! how many were weary, and not comforted; there was a doom on the aspirations of others; the love of thousands was waxed cold. *His* love, unquenched by many sorrows, was now mightier than death: he blessed the people, and retired to his chamber, where he desired, he said, to employ every moment with God. Crowds, of every condition, resorted to his chamber to gaze on his features once more: "the labourer," said Villela, "is worthy of his reward;" the words were almost prophetic, for while he watched in deep solicitude the last moments of his friend, the summons went forth, that he also must shortly follow. The funeral procession was so numerous, that it was difficult to reach the grave; the people tore off his habit for relics: "the whole circuit of his vast mission was perfumed with the fragrant odour of his sanctity and zeal." A few weeks after the grave had closed on the venerable man, Villela, in whose arms he had breathed his last, died also; worn down, while yet in the prime of life, by hardships and toils. Thus sank, one after the other, the earliest labourers in this mighty vineyard. Alcaceva and Balthazar had returned to the Indies some years previous; Almeida alone remained, looking sadly on the graves of his friends: they had wept and rejoiced together; had shared the

same prison and exile; and now he must go on his way, hoping no more to see those loved, familiar faces, no more to hold rich intercourse together. Alas, how imperfectly do new intimacies supply the place of the old; the voice, the look, the fine, delicate, and inexpressible sympathies and forbearances, that knit heart to heart—all, all are wanting.

The second generation of missionaries is rarely equal to the first, by whom the heat that wastes by day, and the terror by night, were met in their fierceness, and conquered; they were alone with their God, desolate of human aid or favour: all was new, fearful yet delightful; others entered into their labours, and reaped the harvest—which they had not sown in tears. The indellible letters of Francis were written to these men; whose career was the accomplishment of his own words: "An evangelical missionary must expect to suffer more than he is aware of: he ought in the first place to be a person of unblameable conversation, for the Japonians judge of his doctrine by his manners: moreover, that he ought to be of no less capacity than virtue, because Japan is also furnished with men profound in science, and who do not yield up any point in dispute without being first convinced by demonstrative reasons: over and above, it is necessary that a missionary should come prepared to endure all manner of wants and hardships, that he must be endued with an heroic fortitude to encounter continual danger, and death itself in dreadful torments in case of need: lastly, that it is very expedient to have them well versed in astronomy and mathematics, because such sciences, conduce extremely to win the affections of these people. They will be wearied out with visits and troublesome questions every hour of the day, and part of the night: they will be sent for incessantly to the houses of great ones, and will sometimes want leisure to say their prayers, and make their recollections: perhaps also they may want time to say mass or their breviary—and much more, to eat, and take a little repose, for it is incredible how importunate these Japonians are."

Francis Cabral, the provincial, made from Fuesche a tour to the various churches till he came to Meaco, where Nobunanga was now the chief support of Christianity; thence he went to Facata, where there was a fair church and flourishing congregation of some years standing: and afterwards to Amanguchi, "where this poor afflicted church met at a little chapel, and there prayed and read pious books: after that, they conferred together about what had been read, appointed persons to distribute their alms, and by these devout exercises of piety they preserved the faith for above twenty years." Omura was now the chief jewel in the Jesuits' crown: the queen and the greater part of the nobility had received baptism: four fathers laboured at once in the territory, and the number of converts were so great, that in the year 1575-6, they baptized twenty thousand persons, and built thirty churches. The princely convert Bartholomew, ordered a more stately church to be built in his capital of Omura, and he and his queen were always present at the services: "it is not to be expressed what joy he felt in his soul, to see all his states now reduced under the sweet yoke of Jesus Christ. This was the first of all the kingdoms in Japan that generally received the Christian religion." Cabral, the provincial, was received in Omura with all honour; but was soon summoned to Fucheo by a pressing message from the king, who at last was firmly resolved to become a Christian, and receive baptism at his hands. Twenty-seven years had

elapsed since his first noble and generous treatment of Xavier, whose words, amidst all his wars and troubles, were treasured in his heart. And now they produced their final fruit, to the rapture of the fathers, who had sorrowed over the long indecision of this prince. He stood in the midst of his officers, and "as for the name," he said, "I will have none but his name who first preached the gospel in Japan, to whom I am indebted for this mercy. And, therefore, I desire to bear his name, and be called Francis:" this was in the nine-and-fortieth year of his age.

In the following year, the king of Arima, with his queen, received baptism: he was the brother of the prince of Omura, with whom he had fled, on their dethronement, to the fortress, till rescued by the succour of their father. Almeida came, and soon after arrived four missionaries from the Indies, instructed in the Japanese in the college at Goa, who began to labour in Arima. In the same year, Balthazar entered the port of Nagasaqui with thirteen more missionaries, of whom seven were priests: some of these were sent to Saxuma, and one to the mountain castle of Ekandono, whose inmates had long looked anxiously forth, to inquire if the footsteps of the missionary yet drew near. Cabral now resolved to found a college in Arima; for he saw that it was absolutely necessary to have the children well instructed, and brought up in an attachment to the Christian religion: that to allow the young lords and children of the nobility to be sent, as before, to the bonzas, for instruction who would be sure to instil into their minds an aversion to the faith. The king gave him a spacious palace, with a pleasant garden, where he erected a college and a seminary; the former for the children, and the latter for the gentry and nobility. A college was the same year erected in the city of Fucheo, where they placed sixteen novices, as well as many scholars to study both the human and divine sciences. Cabral wrote a memoir of the events of his time in Japan; but the most accomplished scholar and writer was Alexander Valignan, his successor, who came with six more Jesuits: he went to Meaco, where he was present at a splendid and costly tournament given by Nobunanga, of which he gives a vivid description. "It was not hard to distinguish the king, by his tall and noble figure, and the lustre of his garments, which were covered with precious stones: the housing, the petrel, the bridle, and frontlet of his horse, were all of gold and silver; the stirrups were of pure gold, the very reins were garnished with pearls and precious stones; he wore a scarf of inestimable value: he himself ran fast in the tournament. Each of the lords spent, at the least, twenty thousand ducats; a large space in the champaign was enclosed about with rails very curiously wrought: ten thousand horse and six thousand mules, covered with rich housing, were in the field, besides the war-horses engaged in the tournament. All the flower of the chivalry of Japan was present. No man exceeded the king in address, in managing his arms, and flinging the dart, and running in the lists; he struck right at the mark, a thing none had done before him."

It is impossible not to admire the unwearied ardour, the impassioned enterprise, of these men; they said, that true virtue consisted in sufferings, but they seemed to believe that it consisted in action; save Cosmo de Torres, they mostly fell in youth or middle age, broken by toils and hardships; they differed in talents, but they possessed a conformity of spirit, temper, and taste; the same heart of fire, the same nerve of iron, lived in every one; the delicate

sank early, regretting not to die; the more robust were old before their time. A new and splendid era of the Church of Rome arose with the Jesuits. How admirable were their ceaseless efforts for the education and instruction in learning, sciences, and philosophy, of the Japanese youth! the Jesuit missionary, when he had brought them to the knowledge of God, did not rest till he opened, with the skill and fondness of the miner, the rich quarry of the mind.

In the city of Fucheo there was now both a college and a university, where they took the degrees of masters of art and doctors of divinity; there were twenty Jesuits in the college. Alexander Valignan writes, that on his return to the Indies, he left a hundred and fifty thousand Christians in Japan, two hundred churches, and fifty-nine religious houses of his Order. The embassy sent in 1582, from three crowned heads of Japan, to Pope Gregory the 13th, is very remarkable. The kings of Fucheo, Arima, and Omura, sent three lords who were their near relations, with two others, loaded with presents, in company with Valignan. In August, 1584, they arrived in Lisbon, and were nobly entertained by the archduke of Austria, governor of the kingdom. Hence they journeyed overland to Madrid, where they were conducted in the king's coaches to the palace, clad, at his request, in the Japonian manner; he embraced them; on their presenting their letters and presents, he said, "that he thought their embassy glorious; that, being united with their masters in the sacred bonds of religion, he would cultivate so dear an alliance earnestly. He discoursed with them a long time, and took particular notice of their large silk robes and rich scarfs, and, above all, of their sabres, which were thick set with pearls and diamonds, and excellently tempered." They were conducted next day to the empress Maria, and the chief prelates and nobles, and to the escurial. The king ordered a ship to be fitted out for transporting them to Italy, and went himself in person, accompanied by the Cardinal Toledo and the rest of the nobles, to visit them at their own lodgings in the Jesuits' college. They went by way of Alcala, and embarked at Alicant, whence they arrived at Leghorn. The grand duke of Tuscany sent to invite them to Pisa, where they stayed all the time of the carnival; and thence travelled, by way of Florence and Sienna, to Rome.

As they drew near the city, a vast multitude went out to meet them, the pope sent two troops of cavalry for their escort, and they were received at the gates by Claudius Aquaviva, general of the Society of Jesus, with two hundred of his Order: after embracing with tears of joy on both sides, he conducted them to the church, where Te Deum was sung; the three ambassadors knelt each on a velvet cushion, and thanked God, that, after a voyage of three years, one month, and two days, of above seven thousand leagues, they at last happily accomplished the end of their desires. The Jesuits wished that the ceremony of presentation should be private, but the pope, by the advice of the cardinals, decided that they should be received publicly as ambassadors of crowned heads: first marched the pope's guards richly clad, and were followed by the company of Switzers; next came the cardinals and their officers habited in purple; and after them, the ministers of foreign princes with a magnificent train; then bands of music, which played delightfully; the three lords of Japan came next, with their robes of silk embroidered with gold, and wrought with figures of flowers, leaves and birds; they wore poniards and sabres set with pearls and dia-

monds; and, being young men of good figure and princely air, they were greatly admired; the march was closed by a large body of the Roman nobility on horseback. As soon as they arrived at the bridge of St. Angelo, they were saluted with a discharge of the artillery from the castle; and arriving at the palace of St. Peter, Gregory 13th wept when they knelt before him at the thought that they were the first-fruits of the kingdom of Japan; they then declared they came to acknowledge the Vicar of the Son of God on earth, and to render him a true and faithful obedience, as the head of the true and universal church. Then their letters were presented and read, written by the three kings, their masters, in a simple, concise, and characteristic strain. An harangue was then made by Gaspar Gonsalez in Latin, before the conclave, in answer to the letters of the three ambassadors, of which the following is an extract: "The city of Rome once looked upon herself as most fortunate under the empire of Augustus, because some people of the Indies, attracted by the fame of their noble achievements, sent ambassadors to court their alliance and friendship. If we compare the two embassies together, we shall find this of the Japonians infinitely more illustrious and glorious. The Indians came to court the friendship of the Romans, but not to yield their obedience. What is acted to-day is of a far different nature. Those who never knew what it is to yield to foreign powers, or receive laws from any enemy whatsoever, have now displayed in their states the victorious standard of Jesus Christ, carried thither by your holiness's orders, and frankly confess themselves overcome by the invincible arm of the Roman church. Under the wise conduct of Gregory the Great, England, divided from all the rest of the world, submitted herself to the Catholic faith; she is now miserably separated from the body of the faithful by schism and heresy. But, behold, for our comfort her loss is repaired by these new conquests; many islands, many kingdoms and nations—which ought to wipe away our tears. O, immortal God, what a mercy! what a favor! The venerable Tobias congratulates with the church to the same effect in the Apocrypha. "Thou shalt shine," says he, "with a glorious light, and all the coasts of the earth shall adore thee; nations from far off shall come to thee, and esteem thy land for sanctification." A few days after, they received visits from the ambassadors of the emperor, the kings of France and Spain, and the republic of Venice. Whilst the city was full of these rejoicings, the venerable pontiff yielded up his life at the age of eighty-four. Sixtus the 5th succeeded, who appointed them at his coronation to bear up the canopy. He ratified the yearly pension of four thousand crowns, given by the late pope to the seminaries in Japan, with an addition of two thousand more at his pleasure. He resolved also to dub them knights of the golden spur; the ceremony was performed on Ascension-eve towards the end of even-song: after the usual oaths, he presented them with a golden girdle and sword, he hung about each of their necks a golden chain, and they swore with these arms to defend the Catholic faith on peril of their lives.

They departed from Rome early in the morning of the third of June, 1585; the governors of all towns through which they were to pass being directed to supply them at the public expense. Arriving in Venice, they lodged in the Jesuits' college, where the same honours and attentions followed them; they presented the duke of Ferrara with the scime-

tar of Francis, king of Fucheo, so exquisitely tempered, that steel itself was not proof against it. Thus they travelled over land to Lisbon, acccompanied by seventeen religious of the Society, whom they had requested of the general of the Order. They arrived safe in Goa, and were received by Alexander Valignan, the accomplished provincial of the Indies. These princes, by their manners, temper, and personal appearance, every where excited a lively interest in their favour; "in the very trying fatigues of journeying they prayed punctually every morning, they assisted every day at mass, confessed and communicated every eighth day, and made the examination of conscience every night before they went to bed. They obtained from the pope and the king of Spain a bishop for Japan, to give the sacrament of confirmation to the new converts, and to confer the order of priesthood on the scholars and Japonians, that were trained up in the new seminaries.

FOR THE CATHOLIC EXPOSITOR.

CHRISTIAN DOCTRINE,

BY FATHER ROBERT BELLARMINE, OF THE SOCIETY OF JESUS, AND CARDINAL OF THE TITLE OF S. MARIA IN VIA.

TRANSLATED FROM THE ITALIAN, BY CAPT. DOUGLAS, U. S. M. C.

CHAPTER VI.

EXPLANATION OF THE TEN COMMANDMENTS.

D. Having already understood the Creed and the Paternoster, with the Ave Maria, I desire that you explain to me the ten commandments of the Law of God, because this is the third principal part of the doctrine, as you said to me at the beginning.

M. You are right in desiring to learn and understand well the ten commandments of the Law of God, because faith and hope without charity and without the observance of the law, are not sufficient to save us.

D. What does it mean, that there being in the world and in the church so many laws and so many commandments, this law, which contains the ten commandments, is preferred before all the others?

M. Many reasons can be adduced of the excellence of this law; because primarily this law has been made by God, and written by himself, first in the hearts of men, and

afterwards also on two tables of marble. Secondarily, because this is the most ancient law of all, and, as it were, a foundation of all the others. Third, because this is the most universal law that is found—inasmuch as it binds not only Christians, but also Jews and Gentiles, and as well men as women, as well rich as poor, as well princes as private men, as well learned as ignorant. Fourth, because it is a law immutable, and cannot be taken away, nor dispensed with by any one. Fifth, because this is necessary to all to be sacred, as our Lord has many times taught us in his holy gospel. Finally, because it was promulgated with the greatest solemnity on Mount Sinai, with sound of angelic trumpet, with great thunders and celestial lightnings, in presence of all the people of God.

D. Before coming to the explanation of the commandments in particular, I would be glad to understand in brief the sum and order of these commandments.

M. The end of all the commandments is the love of God and our neighbour, because they will teach us not to offend either God or our neighbour, and for this they are divided into two parts, and were written, as already said, in two tables of marble. The first part contains three precepts, which teach us the obligation that we have with God. The second contains seven other precepts, which teach us the obligation that we have with our neighbour. But you ought to know, that though there were but three precepts in one table, and seven in the other, yet the two tables were equal, and all full of writing; for the three first were written with more words, and the other seven with less, and so the seven shorter precepts were equal as to writing with the three longer precepts.

D. For what cause are the commandments of the first table three?

M. Because they teach us to love God with the heart, with the tongue, and with works.

D. Why are the commandments of the second table seven?

M. Because one teaches us to do good to our neighbour, the other six teach us not to do him evil, first in person, then in honour, finally in goods, and this neither with works, nor with tongue, nor with the heart.

D. We come now to the commandments themselves, and first teach me the very words which were written by God in those tables.

M. The words are these: I am the Lord thy God, who drew thee from the land of Egypt, from the house of servitude.

1. Thou shalt not have other God before me.

2. Thou shalt not take the name of God in vain.

3. Remember to sanctify the feasts.

4. Honour thy father and thy mother.

5. Do not kill.

6. Do not commit adultery.

7. Do not steal.

8. Do not say false testimony against thy neighbour.

9. Do not desire the wife of another.

10. Do not desire the goods of another.

D. What is meant by those words that go before the commandments?

M. In those words are rendered four reasons, to show us, that God can give us laws, and that we are bound to observe them. The first reason is that word, "I am the Lord," because, being God, our first and chief Lord, who has created us out of nothing, he can without doubt give us laws as to his own servants. The second is in that word, God; because that word signifies to us that our Lord not only is patron, but also is Supreme Judge and Go-

vernor, and as such can give laws, and punish him who does not keep them. The third is in that word, Thy; because, besides the obligation which we have to obey God, as servants the patron, and subjects the judge, we have another obligation on account of the covenant that God makes with us, and we with him in holy baptism, because in it God takes us for his own adoptive children, and we take him for our own Father, as God also takes all the faithful for his peculiar people, and the faithful take God for their own God and Lord. The fourth is in those words: Who have taken thee away from the land of Egypt, and from the house of servitude; for besides so many obligations, there is that of gratitude, because God has delivered us from the servitude of the devil, and from sin, which was signified by that servitude of Egypt and of Pharaoh, from which the same God liberated the Jewish people.

EXPLANATION OF THE FIRST COMMANDMENT.

D. Explain to me now the first commandment.

M. The first commandment contains three parts. The first is thus: That we ought to have God for God. The second, that we ought not to have any thing for God. The third that we ought not to make idols—that is, statues, or images that may be held for gods, and that we ought not to adore the said idols.

D. Explain to me the first part.

M. God wills to be held for that which he is—that is, for true God—which is done by exercising towards his Divine Majesty four virtues—that is, Faith, Hope, Charity, and Religion. He who believes in God, holds God for God, inasmuch as he holds him for supreme truth; and in this the heretics sin who do not believe in him. He who hopes in God, holds God for God, because he holds him for most faithful and most pious, and also most powerful, being confident that he can and will aid him in every need; and herein those sin who despair of the mercy of God, or hope more in man than in God, or as much in men as in God. He who loves God above all things holds God for God, because he holds him for the chief good; and herein those sin who love any creature more than God, or equally with God; and much more do those sin who have God in hatred. Finally, he who adores God with chief reverence, as the virtue of religion teaches us, such holds God for God, because he holds him for the first beginning and author of all things; and herein those sin who bear little respect to God, and to things consecrated to him, as churches, sacred vessels, priests and like things, and also those that honour men equally with God or more than God.

D. Explain to me the second part of this commandment.

M. In the second part God wills and commands, that we hold not any created thing for God; and in this anciently the Gentiles sinned, that, not knowing the true God, they held and adored for gods various creatures, as the sun, or the moon, or some dead men. In the same way do sorcerers, sorceresses, and all wizards, necromancers and soothsayers, who give to the demon of hell that honour which ought to be given to God; and some of them hold and adore him for their god, and by his means it is thought either to be able to divine future things, or to find treasures, or to satisfy their other dishonest wills; and because the devil is the chief enemy of the human race, therefore he deceives this poor people, and with vain hopes makes them to commit many sins, and in the end makes them to lose

the soul, and many times also the body.

D. Explain to me the third part.

M. In the third part God commands that not only we do not hold for God the things created by him, as has been said, but that much less we make to us any things to hold and adore them for God; wherein the Gentiles sinned, who were so blind that they made idols—that is, statues of gold or of silver, or of wood, or of marble, and were given to understand that these were gods, chiefly because the demons of hell so often entered within them, and made them to speak or move, and so they made sacrifices to and adored them, and because the holy martyrs would not in any way do the same, they made them die with most bitter torments.

D. Is there any thing else in this commandment?

M. There is added by God a terrible threat to him who transgresses this commandment, and a great promise to him who keeps it; for after having given the commandment, God says these words: I am a jealous God, who punish not only those who do not will me good, but also all the descendants, unto the fourth generation, and do good to him who wills me good unto a thousand generations; — where, observe, our Lord says that he is a jealous God, in order that we may understand that he can punish us most heavily, because he is God, and that he wills to punish us most heavily because he is jealous of his honour, and of justice and of right, and therefore cannot endure impiety and iniquity, which is against those who sin continually, and even live joyfully, as if God would not care for it; but you already see that God does care for it, and will show it in his time.

D. What does it mean, that God punishes him who does evil, to the fourth generation, and gives the reward to him who does well, unto a thousand generations?

M. God punishes even to the fourth generation, because for the most man does not survive except to see the children of his grand-children, or at most the grand-children of his grand-children—and wills not to punish except in those descendants that this sinner can see. But in doing well, God extends not only to the fourth generation, but even to a thousand, if there should be so many, because God is more inclined to reward than to punish; being that to reward is derived from his goodness, and so he does it very willingly; to punish, he takes it from our sins, and so he does it as it were by force—that is, impelled by our wickedness.

D. Why is this threat and this promise added to the first commandment only?

M. Because this is the principal commandment, and most important of all, and also because it is the first, and that which is said of it can be understood also of the other.

D. I desire to know how the honour that we render to saints and to their relics and images, is not against this commandment, inasmuch as it appears that we adore all these things when we kneel to them and make prayers to them, as is done to God.

M. The Holy Church is spouse of God, and has for master the Holy Spirit; whence there is no danger to us of her being deceived, or doing or teaching to do a thing contrary to the commandments of God, and more particularly we honour and invoke the saints as friends of God, and that they may aid us by their merits and prayers before God; but we do not hold them for gods, nor worship them as God: our kneeling is of no importance, for this reverence is not peculiar to God alone, but is made also to very sublime

creatures, as to the Pope; and in many places the religious kneel to their superiors; so that it is no wonder if there is done to the saints who reign in heaven, that which is done to some men on earth.

D. But what shall we say of the relics of saints, which are sensible of nothing, and yet we kneel and pray to them?

M. We do not pray to the relics, which we well know have no sense, but we honor the holy relics, as those that were instruments of holy souls in doing many good works; and will be in their time living and glorious bodies, and are now to us dear pledges of the love which the saints have borne and bear to us; and therefore we before these relics make prayer to the saints, beseeching them by these dear pledges which we hold of them, that they remember to aid us as we remember to honour them.

D. The same perhaps can be said of images?

M. So it is; because the images of the Lord, of the Madonna, and of the saints, are not held of us for gods, and therefore cannot be called idols, as were those of the Gentiles, but are held for images, which are made to remind us of the Lord, of the Madonna, and of the saints; and so they serve for those who cannot read instead of books, because from the images they learn many mysteries of our holy faith, and the life and death of many saints. And we do not render the honour to these because they are figures of paper or of metal, and because they are well coloured and well formed, but because they represent to us the Lord, the Madonna, or the saints; and because we know that images do not live nor feel, being made by the hand of man, we do not ask any thing of them, but before them we supplicate those whom they represent to us—that is, the Lord, the Madonna, or the other saints.

D. If relics and images are without sense, how do they perform so many miracles to those who recommend themselves to them?

M. God performs all the miracles, but he many times does them by the intercession of the saints, and chiefly of his most holy mother, and does them often to those who before relics or images invoke the saints; and sometimes he makes use of relics and images for instruments of such miracles, to show us, that devotion to saints and to relics and images is pleasing to him.

D. Then when it is said that one has recommended himself to such relic, or to such image, and has had the grace, it is to be understood that he has recommended himself to that saint, of whom it is the relic or image, and that God, by the intercession of that saint, or by means of that relic or image, has done him the grace?

M. It is so. I am glad that you have well understood what I have said to you.

D. I would finally know wherefore God the Father is painted as an old man, and the Holy Spirit as a dove, and the angels as young men with wings; being that God and the angels are spirits and have no bodily figure that can be drawn of a picture, as is done of men?

M. When God the Father is painted in form of an old man, and the Holy Spirit in form of a dove, and the angels in form of young men, that which they are in themselves is not painted, because as you have said they are spirits without body; but that form is painted in which they have sometimes appeared; and so God the Father is painted as an old man, because in such a form he appeared in a vision to Daniel the prophet; and the Holy Spirit

is painted in form of a dove, because in that form he appeared over Christ when he was baptized by St. John the Baptist; the angels are painted in form of young men, because so they have oftenest appeared. Moreover, you are to know that many things are painted to make us understand, not what they are in themselves, but what property they have, or what is their customary intent or effect. Thus Faith is painted as a woman with a chalice in her hand, and Charity with many children around; and yet you well know that Faith and Charity are not women, but virtues; so then it can be said, that God the Father is painted in the form of an old man to make us understand that he is most ancient, that is, eternal, and before all created beings; and the Holy Spirit is painted in form of a dove to signify to us the gifts of innocence, purity and sanctity, which the Holy Spirit operates in us; the angels are painted young, because they are always beautiful and vigorous, and with wings because they are swift to run where God pleases; and with white garments and sacred robes, because they are pure and innocent, and ministers of his Divine Majesty.

EXPLANATION OF THE SECOND COMMANDMENT.

D. Let us come to the second commandment. What is meant by Take not the name of God in vain?

M. In this commandment, it is treated of the honour and dishonour that is done to God by words; that is, honour is commanded, and dishonour is forbidden, and the commandment may be divided into four parts, because God is honoured or dishonoured by words in four ways. First, God is honoured by naming him often for effect of charity, and dishonoured by naming him often without purpose. Second, he is honoured by adjuration, and is dishonoured by perjury. Third, he is honoured by making vows to him, and is dishonoured by breaking the vows made. Fourth, he is honoured by invoking and praising him, and is dishonoured by blaspheming and cursing him.

D. Explain to me the first part.

M. The nameing God, as also the Madonna and the saints, simply, can be made good and evil, because those who greatly love God are reminded of it often, reason of it often, and this they do with devotion and affection, as is seen in the Epistle of St. Paul, in which is often read the name of Jesus Christ, because as St. Paul had Christ in the heart, so he had him in the mouth. But there are others that by a bad habit, when they are angry or in jest, without thinking what they say, name God or some saint, because no other comes to mind; and this is bad, for it is a contempt of the most holy name of God—which would be, (to give an example, though it is not equal,) as if one had a precious garment, and made use of it at all times and places, without any regard.

D. Explain to me now the second part, which appertains to swearing.

M. Swearing is no other than a calling of God in testimony of the truth; but to be done well, there is need that it be accompanied by three things, that is, truth, justice, and judgment, as God himself teaches us by the mouth of the prophet Jeremiah; and as by the oath made with due circumstances God is honoured, protesting that he sees all things, and is supremely true and defender of the truth, so on the contrary, God himself is greatly dishonoured when it is sworn without truth, or without justice, or without judgment, because he who so swears demonstrates that God either does not know these things, or is the friend of falsehood, or of iniquity.

D. Explain to me, more particu-

larly, what is meant by swearing with truth?

M. By swearing with truth, it needs that the person do not affirm by oath except that which he knows for certain to be true, and does not promise by oath except that which he wishes duly to fulfil. Whence they are prejudiced and sin grievously who affirm by oath things which they know to be false, or at least do not know to be true; in like manner those who promise by oath that which they have no mind to fulfil.

D. What is meant by swearing with justice?

M. It means, that the person promises with an oath to do only that which is just and lawful; and therefore, those sin heavily who promise by oath to avenge themselves of injuries, or to do other things which are displeasing to God; nor ought such promises to be kept, nor are they on any account binding, because no one can be bound to do evil, seeing that the law of God binds us not to do it.

D. What is meant by swearing with judgment?

It means to swear with prudence and maturity, considering that it is not right to call God to witness except in necessary things, and of great importance, and with much fear and reverence; and therefore, those sin who swear for any little thing, even jesting or bantering, who by this bad practice of swearing, often and easily fall into perjury, which is one of the greatest sins that can possibly be. Whence, as well the Lord in the gospel, as St. James in his epistle, commands us that we swear not, that is, without necessity; and the saints render the reason of this, because swearing being found for remedy of the weakness of human faith. As men hardly believe one another, therefore swearing ought to be used by us as medicines, which are not to be taken often, but as rarely as possible.

D. Explain to me the third part of the commandment, which consists in vows.

M. The vow is a promise made to God of something good and grateful to his Divine Majesty. Whence you have to consider three things: First, that the vow is a promise, and so the purpose, and much less the desire, is not sufficient to do any thing, but the promise is necessary, expressed with the mouth, or at least with the heart. Moreover you are to observe, that this promise is made to God, to whom properly vows appertain; and when you hear say that vows are made to the Madonna or to saints, you ought to understand that these same vows are made principally to God, but in honour of the Madonna and of the saints, in whom God dwells in a particular manner, and more high than in other creatures; so that the vow made to the saint is no other than a promise made to God to honour the memory of that saint with some offering, which is to honour God himself in that saint. Second, you ought to know that the vow cannot be made except of a thing good and grateful to God, as is holy virginity, voluntary poverty, and like things.—Whence he who had vowed to commit some sin, or some action not appertaining to the service of God, or even some good thing, but which may carry an impediment to greater good, would not make a promise of a thing grateful to his Divine Majesty, and therefore would not do him honour, but dishonour, and would sin against this second commandment; as also he sins grievously against this same commandment who makes a vow, and does not fulfil it as soon as he can; for God commands in the holy scripture, that he who makes a vow, shall not only

remember to fulfil it, but not be slow in fulfilling it.

D. Explain to me the last part, which treats of the praise of God, and of blasphemy.

M. God commands in the last part of this second precept, not to blaspheme, but on the contrary to praise and bless his holy name. And first as appertains to praise, there is no difficulty to us, it being manifest, that every good coming from God, and all the works of God being full of wisdom, of justice, and of mercy, it is reasonable that in every thing he be praised and blessed. But again, as to blasphemy, it behooves you to know, that blasphemy is no other than an injury which is done by words to God in himself or in his saints; and there are six sorts of blasphemy: the first, when there is attributed to God that which is not proper to him, as it would be to attribute to him some vice, sin, or some indignity. The second, when there is denied to God that which is proper to him, as power, wisdom, justice or other excellence; as to say that God cannot do, or cannot rule, or that he is not just. The third, when there is attributed to the creature that which is proper of God: as they do who say that the devil knows future things, or can do true miracles. The fourth, when God is cursed, or the Madonna, or the other saints. The fifth, when any member of Christ, or of the saints, is named to do them injury, as if in them they had been shameful as they are in thus. The sixth, when any parts of Christ or of the saints are named to make jesting of them, as those do who speak of the beard of Christ, or of St. Peter, or other like things invented by the envy of the devil or the wickedness of man.

D. I desire to know how great a sin is blasphemy?

M. It is so great that it is nearly the greatest of all. This can be known from the punishment which it merits; for in the Old Testament God commanded that blasphemers should be straightway stoned of all the people; as also the civil laws punish blasphemers with death; and St. Gregory writes that a child of five years, having learned to blaspheme God, and not been reprehended of the father, died in the bosom of the same father, and his soul was carried to the fire of hell by the devils who visibly appeared; which we do not read to have occurred for any other sin; so that it is necessary to use all diligence in guarding against so great an offence of the Divine Majesty, and so much more easy must it be to avoid this sin, since from it there is derived no utility, nor any pleasure, as from other sins, but only the damage that the sin carries with it; though sin ought never to be committed, even if it could gain some utility or pleasure.

EXPLANATION OF THE THIRD COMMANDMENT.

D. Having now understood the two first commandments, I desire that you explain to me the third.

M. The third commandment, which is, to sanctify the feasts, is somewhat different from all the others; that is, the two preceding and the following seven are of all natural, and bind not only Christians, but also Jews and Gentiles; but this third is in part natural, and does not bind all; because to sanctify the feast, that is, to have some day holy, and which ought to be spent in holy works, and chiefly in Divine worship, is a natural precept, because natural reason teaches it to all men, and so in all parts of the world some feast day is observed. But the determination of such a day, that is, that it be more one than another, is not natural, and therefore among the Jews the prin-

cipal feast was Saturday, among the Christians it is the Lord's day.

D. Wherefore did God command the Jews that they should observe Saturday rather than another day?

M. There are three principal reasons. The first is, that on Saturday God completed the fabric of the world, and therefore it is his will that the day should be sanctified in memory of this benefit of the creation of the world; the which also seemed to cast to the ground the error of certain philosophers, who said that the world has always been, because the feast being celebrated, it came to be confessed that the world has had a beginning. The second reason is, for that man having made his servants and animals to labor and toil for six days of the week, it is the will of God, that on the seventh day, which is Saturday, the aforesaid servants, and also the ox and ass, shall rest, and that the masters shall learn to be merciful to their laborers, and not to be cruel but compassionate, even to the beasts themselves.

D. What does it mean that we Christians do not keep Saturday as the Jews, there being so good reasons for keeping it?

M. God with much reason has changed to us Saturday into Sunday, as also circumcision into holy baptism, the paschal lamb into the most holy sacrament, and all the other good things of the Old Testament into other better things of the New Testament. Whence, if on Saturday is celebrated the memory of the creation of the world, because on that day was finished the work of creation; with more reason is celebrated the Sunday in memory of the same creation, because on Sunday was given a beginning to said creation; and if the Jews gave to God the last day of the week, Christians do better, who give him the first. Besides this, in the Sunday is memorial of three principal benefits of our redemption, because on Sunday Christ was born, on Sunday he arose, and on Sunday he sent the Holy Spirit on the apostles; and finally the sabbath signifies the rest which the holy souls now have, and the bodies will also afterwards have in heaven, and therefore the Jews celebrated the sabbath, because dying they went to the rest of limbo, but Christians have to celebrate the Lord's day, because dying they go to the blessed glory of Paradise, the which therefore is understood if they have wrought well, according to the Holy Law which God has given them.

D. Is it necessary to observe other feasts besides the Lord's day?

M. It is necessary to keep many other feasts, as well of the Lord as of the Madonna and of the other saints, that is, all those that are commanded by the Holy Church. But we have spoken in particular of the Lord's day, because it is the most ancient, and which is oftener celebrated than all others; as also among the Jews there were many feasts, but the most ancient, the most frequent and the greatest of all was the Saturday, and therefore in the ten commandments there is no express mention made except of the sabbath, to which, as we have said, has succeeded the Lord's day.

D. What is it necessary to do in observing the feasts?

M. Two things are necessary. The first is to abstain from servile works, which are those accustomed to be done by servants and artificers, which do not fatigue except with the body, because those works in which principally the intellect is exercised, cannot be called servile, though by aid of the intellect the tongue, or the hand, or other member of the body is exercised with. The second is, that in the feasts commanded, we are bound to be

present ourselves at the holy sacrifices of the mass; and though the holy church does not bind us to any other, yet it is very proper that all the feast day, or the greater part of it, be spent in prayers and spiritual readings, in visiting churches, and hearing sermons, and performing similar holy exercises, inasmuch as this is the end for which the feasts have been instituted.

D. If at the feast servile works may not be done, then not less could the bells be rung or the table prepared, and much less the victuals cooked, for all these are servile works.

M. The commandment of not doing servile works is understood with two conditions: First, that they are not necessary to human life, and for this it is permitted to cook, prepare table, and other similar things, which could not be done the day before. Second, that they are not necessary to the service of God, and for this is conceded the ringing of bells, and doing other services in the church, which cannot be done on other days. And besides these conditions, it is also lawful to do servile works on a feast day, when we have for it a license from the prelate for a reasonable cause.

EXPLANATION OF THE FOURTH COMMANDMENT.

D. The fourth commandment follows, which is to honour thy father and thy mother. I desire to know why in the commandments of the second table it is commenced by honouring thy father and thy mother?

M. The commandments of the second table appertain to the neighbor, as in the first table they appertain to God; and because among all neighbours more conjoined, and to whom we are more bound, are the father and the mother, from whom we have being and life, which is the foundation of all temporal goods, therefore with much reason the second table begins from the honouring of the father and the mother.

What is understood by this honour which is owed to the father and the mother?

M. Three things are understood, subsidy, obedience and reverence. First, we are bound to aid and supply the father and the mother in their necessity, and this aid is in the holy scripture called honour, and it is very reasonable that children having received life from the father and the mother, should endeavor to preserve to them the same life. Further, we are bound to obey the father and the mother, as St. Paul says, in every thing in the Lord, because when the father or the mother commands us a thing which is contrary to the will of God, then it needs, according to the commandment of Christ, to have in hatred the father and the mother, that is not to obey them or hearken to them, otherwise than if they were our enemies. Finally, we are bound to do reverence to the father and to the mother, bearing them respect, and honouring them with words and exterior acts, as is fitting; and so much account did God make of this in the old testament, that he commanded him to be killed who had the boldness to curse his father or his mother.

D. I know not why the law of God commands children that they aid and supply their father and their mother, and does not also command to the fathers and the mothers that they aid and supply the children, especially while they are little and have need of help.

M. Truly the obligation is reciprocal between the father and the children; as these are bound to assist, revere, and obey those, so those are bound to provide not only food, but also direction and teaching to

these; but the love of fathers towards children is so natural and common, that there has not been need of other law written to remind fathers of the obligation which they have with the children; and on the contrary very often it is seen that children do not respond to the love of their parents, and therefore it has been necessary by this commandment to advise them of their obligation. But God is not satisfied with the bare commandment, but has added to it a promise and a threat to make it be observed.

D. I would be glad to know what promise and threat this is?

M. To this fourth commandment God has adjoined these words: To the end that thou live long upon the earth; willing to say that those who honor their father and mother will have for a reward to live long, and those who do not honour them will have among other punishments this in particular, not to be of long life. And it is a punishment very proportionate, for it is not reasonable that he should long enjoy life, who dishonour those from whom the has received that life.

D. It occurs to me finally to inquire, if that which is said of the father and of the mother is understood also of the other superiors who have towards us the place of a father?

M. You have thought very well, for this commandment ought to be extended to all superiors as well ecclesiastical as secular.

EXPLANATION OF THE FIFTH COMMANDMENT.

D. Explain to me now the fifth commandment.

M. This commandment prohibits in the first place homicide, that is, killing men, because killing other animals is not prohibited in this precept, and the reason is this, because beasts have been created for man; and therefore with respect to man he does well in serving himself of the life of animals: he may kill them, but man is not created for another man, but for God, and therefore one man is not master of the life of another: it is not lawful to kill him.

D. Yet we see that princes and governors put to death thieves and other evil doers, who still are men, and it is not held that in this they do evil, but good.

M. Princes and governors who have public authority, put to death malefactors, not as masters of the life of man, but as ministers of God, as St. Paul says, because God wills and commands that malefactors be punished, and when they deserve it they may be killed, in order that good men may be secure, and live in peace. And for this God himself has given to princes and governors the sword in hand to do justice; defending the good and chastising the guilty; whence, when by public authority a malefactor is made to die, that is not called murder, but an act of justice; and when the commandment of God says, Thou shalt not kill, it is understood with authority.

D. A doubt occurs to me: If this commandment prohibits only the killing of others, or also the killing of oneself?

M. Without any doubt this commandment prohibits also killing oneself, because no one is master of his own life, seeing that man is not made by himself but by God, therefore no one can of his own authority take life from himself. And if any saint for the preservation of faith or chastity, has committed self murder, it is to be thought that there has been a particular and clear inspiration of God to do this, which otherwise could not be acquitted of the most grievous sin; for he who kills himself kills a man; so he commits homicide, which is a sin prohibited principally in this fifth precept of the law.

FROM THE CATHOLIC TELEGRAPH.

LINES ON ST. FRANCIS XAVIER.

How fair thy spirit, Xavier, and how bright!
Thy robe translucent with celestial light;
With radiant gems thy coronet is set—
But while on earth, no sufferance, toil, or let
Could curb thy purpose—quench thy holy zeal—
To sympathise with all the wretched feel.
True, thy commission came from heaven—divine!
Excursive—ranged through every isle and clime—
To every grade of crime, pollution, shame—
The balm applied—engraved the Saviour's name.
The globe his home—the Cross his staff and rod—
With this he triumphed—that securely trod
O'er Europe's realms—and Asia's ardent clime,
Through cities, forests—mountain-tops sublime.
No barrier was the ocean's rage to him,
The lion's copses, or volcano's brim;
The vulture's nest was as the turtle's bower;
The boa's foldings—as the myrtle flower;
Emblem of characters where idols stand—
On Ceylon's spicy isle—on Gange's strand.
In Spain—bright land of beauty and romance,
Where orange groves and tuneful birds enhance
The spirit with their odours and their strains,
And opal rivers flow through storied plains—
Xavier was born—sprung from a knightly race,
And reared to blazon high his "pride of place."
He left his vine-clad hills and roseate sky,
Delicious vales—of bards and chivalry.
What was he then!—a student, haughty—vain.
His heart was bound with sin's destructive chain.
Paris, gay mart of pleasure, wit, and taste,
To which he hied—but not his days to waste—
Albeit a keen observer might descry,
His idiosyncracy in his blue eye;

And in the palace of the king—that he,
Could reap delight and shine with courtesy.
But hither sought he—grandeur of the soul!
The glory of philosophy his goal!—
To celebrate her rites—his peerless aim—
Unfold her charms—illustrate thus his name.
What was he then?—a scholar ripe—whose lore—
Drawn from Athena's and Italia's store;
And eke the polished learning of his age—
The poet's lays—and wisdom of the sage,
Adorned his lectures—and his eloquence—
Allured delighted the *savans* of France.

Flushed with applause, and arrogant of praise,
He might have passed in vanity his days;
Caught in the whirlpool—filled with precious spoil,
The wreck of thousands "in this mortal coil;"
Had he not met with one who erst had shined,
Like him in mettle, sentiment, and mind.
Ignatius saw him—pondered, looked again,
Discovered traits, not found in common men.
By soft persuasion, deeds benign, and care,
Though rudely shunned, to him did oft repair,
Till he imbued him with his bosom's love,
And like to him became—as dove to dove.
Oh! what a blissful change came o'er him then,
When he emerged as from the felon's den;
And viewed the chains and darkness of his mind,
By light divine like clouds left far behind.
Oh! what a change within his heart he felt—
When he confessed, and prayed, and meekly knelt;
And sin like tempest—terrors rolled afar,
Before the love of Christ—"The Morning Star."
Oh! what a change came o'er his future years,
When he subdued by penitence and tears—
All roots of bitterness—and in his breast,
Love—universal love—was his behest.
Not only luxury—he cast aside,
And the habiliments which foster pride;
But his the roughest garb—the coarsest fare—
Even than abject penury more spare,
His midnight vigils—and the torturing scourge—
His rigorous fasts, and all the rites that purge
The soul from every stain—he did endure,
That on his path to heaven—he might be pure.

In gay saloons where fashion holds its sway—
In dissipation's haunts by night and day—
In pictured domes where youth and pleasure meet—
In classic halls where scholars kindly greet—

In temples vast where clouds of incense rise—
Xavier appeared in this meek humble guise;
The same as when he visited the poor,
And alms administered from door to door.
The friendless orphan—and the widow's lot,
The stranger homeless—and the peasant's cot,
Where sickness, sorrow, pain, or woe be found—
His mission was—to him was holy ground.
Behold him praying in the dungeon, where
The bloody culprit waits in wild despair;
Or in the prison where sad debtors live,
Because the rich will not the poor forgive.
Here may you meet him in the noisome jail,
Whose savage inmates cause the heart to quail.
Thither! behold him where the maniac's yell,
And clanking chains grate gloomy in his cell.
In hospitals, midst fierce diseases rife,
And eke infection's taint which venom's life.
Such victims nursed he with assiduous care,
And waited on them in their last despair.
The cleansing aid by Lazarus received,
By the same loathsome means he once relieved.
Ah! who his self-abandonment can paint,
By sickness wasted—and with anguish faint,
When on the deck he laid his throbbing head,
And to another gave his food and bed:
Relinquished each kind gift with cheerfulness,
That he to others with the same might bless.
Thus did he, when the pestilential breath,
Raged in the ship and many slept in death;
Beneath a burning sun—each comfort yield—
Becalmed on ocean's breast—the vessel reeled.
Arrived in India view him labouring there,
Against dark superstition's cruel snare:
For he had "filled his mind" and nerved his arm,
To combat idols—undismayed and calm.
Sweet was his temper—mollified by grace,
Religion's tranquil beams illumed his face.
His manners simple, unobtrusive, mild,
Free from all guile—on all complacent smiled.
With those he sought to win he gently strove,
With all the soft appliances of love.
Love was his instrument in every plan,
To rescue from his ruin sinful man:
To break his chains, and set the prisoner free,
From dark idolatry and bend the knee,
To Christ and his commands—whose blood alone,
Can for man's lapse in every clime atone.

But I forbear, th' essay to farther trace,
His pious pilgrimage, from place to place,
From realm to realm, from isle to isle to spread
Knowledge of Christ to all in darkness bred;
Until his journey finished—work well done—
A grave he found beneath a withering sun.
On Asia's strand—alone—without complaint—
A martyr died—as he had lived, a saint.
Methinks I hear him with expiring breath
Chant—his soliloquy—to welcome death—

"A robe of azure pinions dazzling white,
Long golden hair and zone with sapphires bright,
Adorn fair death thy peerless beauty's mould,
Which Grecian sculpture never could unfold;

"Nor can ideal beauty—in the mind—
All lovely in each grace, a model find,
As when the soul just leaving its cold clay—
Death smiles ineffable and points the way.

"The glorious chariot hastens down the sky,
Guarded by Cherubim that hither fly—
In all the splendour of supernal light—
Such the bright convoy that attracts my sight."

Before I close my desultory lay,
Could "dainty Ariel" one brief visit pay—
And weave a wreathe of Amaranthine lays,
For Perkin's brow—and such delightful praise,
As erst his Maker, with his "Muse of fire,"
By this etherial spirit could inspire.
But vain my wish. His lecture on Xavier—
Like the "sweet south" came o'er my ravished ear.
For with protracted candour he pourtrayed
Each wondrous feature with its light and shade;
And so adjusted each fine lineament,
That all its colours were in beauty blent:
And the expression life-like, pure, serene—
The saint he lived in duty and in mien.

A LECTURE

ON THE IMPORTANCE OF A CHRISTIAN BASIS

FOR THE SCIENCE OF POLITICAL ECONOMY,

AND ITS APPLICATION TO THE AFFAIRS OF LIFE,

Delivered before the Calvert Institute, Baltimore, and the Carroll Institute, Philadelphia, on the 17th and 18th January, 1844.

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Political Economy professes to treat of the material wealth of nations, and to trace out the laws which govern and regulate its tendencies to increase or diminution. By material wealth, it would have us to understand not only the precious metals, as gold and silver, but all descriptions of property, having an exchangeable value. Whatever substance, whether in the heavens above, or in the earth beneath, or in the waters under the earth, is consecrated to the use of mankind, by the expenditure of human capital, or human labor, passes, *ipso facto*, under the scientific dominion of Political Economy.

From this view it would seem, at first, impossible to take any adequate cognizance of a subject so vast, so complex, and so essentially variable. This is, indeed, to a great extent correct; and the science finds itself so often at fault, even on matters which it ought, by this time, to understand thoroughly, that he must be a credulous man, who places implicit confidence in even its most elaborate conclusions. Yet, on the other hand, it is the special province of all science to take up, and arrange, and analyze, distribute and classify, under general heads, the various subjects which it investigates; and no matter how complicated may seem to be the material affairs of wealth and industry, in the social relations of individuals, or in the great commercial business of nations, the science of Political Economy has reduced, from the patient study of details, certain leading principles, according to which it has distributed the whole subject into special departments, which simplify questions in a manner almost inconceivable. True it is, that the professors of the science are not always agreed, as to the accuracy of its classifications, or the soundness of its principles. True it is, that its votaries have yet to travel an immense distance, before they shall have reached anything like infallibility. Nevertheless, it has already furnished most important results. The observations and statistics, which it has collected and arranged, are invaluable; not only on account of the points which they have elucidated, but also, and more, on account of the anomalies

in social, as well as political, philosophy, which it has utterly failed to explain.

Of its two great primary departments, the one comprises the inhabitants of the earth; the other embraces the material things which are required, and can be supplied, for the physical sustenance or enjoyment of these inhabitants. Now, it is found that these material things, before they can be fully prepared for the purposes of sustenance and pleasure, require the expenditure of capital, either in money, or labor, or both. Such things are divided into two stages of time; the one commencing with the first expenditure of capital on the raw material, and ending at the term of expenditure, when the thing is entirely prepared, and passes over to its use. This comprehends all the industrial pursuits and occupations of mankind; and the whole is designated by the term *production*. The other stage begins when the object is applied to its use; and this stage is called by the general term *consumption*. The latter of these terms represents the wants, whether real or artificial, of society; the former designates the supply of these wants. Population is also classed under two corresponding divisions; viz., *producers* and *consumers*.

But in general, the science has, so far, been conducted rather in conformity to the special interests of particular nations, than according to any principles of universal origin or application. The countries which have paid most attention to this subject, in a scientific point of view, are France and England; and the works emanating from these countries, represent very distinctly, the national type, according to which the study has been prosecuted. Hence, although there are found in their treatises, principles supposed to be of universal application, still the actual condition of society, the nature of industrial pursuits, the bearing of commercial laws, peculiar to those countries, have come in so powerfully in modifying the views of their political economists, that their best principles cannot be appreciated, except by a just discrimination of all the circumstances, in which one nation differs from another.

Thus, for instance, confining our remarks to England, with which we are better acquainted, we are met with a distribution of the population into classes, which are not formed in our own country. These are, landlords, capitalists, and laborers. Generally in this country, the same individual represents all three. He is the owner of the soil, which he cultivates; and his means of carrying on agriculture, constitute his capital. The three classes are, indeed, found; but that which constitutes the rule in England, is only the exception here. It is not, perhaps, the fault of Political Economy, as a science, that it seems to regard wealth as the *end*, and human *beings* as only the *means*, in order for its attainment. We would not venture to make this a reproach; and yet we cannot help making it a subject of regret. Its writers did not create the science; they only embodied facts of its workings in practical life, as they found it in the relations of men. The prominence which is given to wealth, in tracing out the most certain rules for the acquisition of it, cannot but have had an injurious moral effect, in so far as it enhanced the ideal value of riches in the estimation of the human mind. There perhaps never was a period, when men en-

tered on the pursuit of wealth, with so much of what might be called almost desperate determination to succeed, as the period in which we live. And we may entertain a reasonable doubt, whether it be not owing to this, that individuals in high and honourable stations, have so frequently (and of late as never before,) jeoparded and sacrificed an unblemished character, rather than miss the opportunity of rapidly acquiring wealth; the means of which, circumstances and confidence had placed within their reach. Cupidity is a natural propensity of man; and it is to be feared that the theoretic, and practical, political economy of our age, has encouraged and whetted the passion instead of moderating and regulating its violence. It is certain, that self-interest is the great motive principle of human exertion; but it is equally certain, that Political Economy, as a science, omits what would be essential in a true definition of man's interest. Of this we shall be convinced, if we examine the moral principle on which, whether in the practice of modern nations, or in the theory of writers, Political Economy is founded. If we follow it up to the mysterious link which connects it with the spiritual or moral world, in the breast of man, we shall find that it acts exclusively on that of personal interest. So much so indeed, that if England and France, and the nations of modern times, in general, instead of being Christians, or at least professing Christianity, were Heathens, it would still be almost unnecessary to change a single word in the actual Philosophy or ethics of Political Economy. Here, then, it is, that the importance of a Christian basis demands our attention. The advantages, and disadvantages of position between Landlord and Tenant—between the Capitalist and the Laborer, are such, that if mere material self-interest alone be left to regulate their relations, it is easy to foresee that the weaker are liable to fall victims to the interests and power of the stronger. The truth of this proposition is manifest now, in the condition of England, where these relations are, and have been in existence for a long time. Now, if Christianity were admitted as an element in Political Economy, man—human nature—in consideration of the value which it has acquired by the Redemption, would be the first and principal object of solicitude, and all things else would be estimated by reference to this. Man's interest would be graduated on a scale proportioned to the whole of his nature, combining the spiritual with the corporeal; and the whole of his destiny, extending to eternity, as well as time. Then, indeed, self-interest thus understood, would constitute a principle sufficiently high and sufficiently ample to combine the acquisition of wealth, with sacred regard for the rights and privileges of human beings. But this is not the case. The landlords, capitalists, and laborers of England, are supposed to represent three great departments of capital; the one in territory—the other in money—and the third in muscular strength, or mechanical skill. Each is supposed to be free, and the only motive which is furnished in the present system, is that of individual advantage. But it happens necessarily, that what would be the advantage of one class, is directly opposed to the interests of another; and then each adhering to the common principle, it is clear that he or they who have most power

to hold out, will be able to damage or destroy the antagonist interest of the other. The influences to be derived from a high and enlightened appreciation of human worth, according to the standard of revelation, seem to have been shut out from the practical and theoretic economy of modern nations. The interest of the body, in its relation with material wealth, limited, of course, to this present life, is the narrow and ignoble sphere within which political economy affects to move.

I must not proceed, however, with views of this kind, until I shall have anticipated an objection which has already, perhaps, arisen in your minds, in seeming refutation of what is here advanced. And this is, that the immense wealth, the wonderful power, and unequalled prosperity of England, as a nation, is a practical proof of the soundness of her Political Economy. Or, it may be that an assumption, which has often been proclaimed, has presented itself to your mind as a yet stronger refutation, namely: that the wealth of England, her power and prosperity are owing to her profession of the Protestant religion, and the play of those energies which that religion is supposed to foster and develope. Now, with the qualifications which will occur during the course of these remarks, I admit the truth of both these observations. That England is the wealthiest nation on the globe, is indisputable. But it is to be remarked, that this wealth is in the hands of a small portion of her inhabitants; and we can form some idea of its amount from the fact, that we read of private individuals, whose annual income is not less than half a million of pounds sterling. That must, indeed, be a wealthy country, in which the income of a private gentleman, for a period of twelve months, would be sufficient to pay the salary of our President for nearly a hundred years! But perhaps no stronger instance could be adduced, to show how unequally the wealth of England is distributed among its inhabitants, than such a case as this, contrasted with the hundreds of thousands and millions of the people, who are sunk and sinking under the combined evils of moral and physical destitution. Taking the population of the three kingdoms together, as constituting one political family, it will be found that there is no nation of the world, and above all no Christian nation, in which there is such an amount of poverty and wretchedness as in England.

She has, indeed, fought the great battle for wealth with other countries, and has, by universal consent, gained the victory. But how comes it that, while a few of her sons are rioting in the spoils of the vanquished, the cries of the wounded and dying of her own battalions, are heard on every side? How comes it that, in Ireland, out of a population of between eight and nine millions, there are over two millions absolutely dependent on the charity of others, scarcely a degree above their own condition? How comes it that, in Scotland, misery and destitution are hardly less general, and, from other causes, perhaps even more excruciating still? How comes it that, in England itself, distress among the laboring classes presses, at intervals, to such an extreme point, as to threaten, from time to time, insurrection and revolution? How comes it, in fine, to happen that, while the dogs of landlords and capitalists are well fed and well housed—

while their horses are daintily provided for, the sons and daughters of Britons around them go forth with gaunt looks and sunken features, through want of food? These are results which *puzzle* political economists, but which never could have happened, if Political Economy had not been transferred from the Christian basis on which it was originally reared in that country, to the inadequate foundations of mere individual interest. I am willing, then, to ascribe to the Protestant religion, the credit of England's wealth; but her poverty, and the destitution of her millions, must, I insist upon it, be charged to the same account. This, however, only in so far as these results have been brought about by the Political economy of that country. Other causes may have contributed to both—such as the system of colonization and military conquest, in which England has been no less distinguished. Neither would I have it to be understood, that I regard the national character of the people of that country as differing essentially from that of other nations. If it be true, as some say it is, that, as a nation or as individuals, they are proverbially selfish, I do not ascribe it so much to any inherent deficiency of moral excellence or feeling, as I do to their system of Public Economy, which has so long prevailed, that it has gradually become, as it were, ingrained into the habits, principles, sentiments and associations of the people. Unfortunately, the same feelings, with the prevalence of the same system, are extending to other nations; and if they should continue, as appears quite likely, it may be difficult, at no distant day, to determine which will be entitled to pre-eminence on this score. There is, it is but just to add, perhaps no other nation in which there is a greater readiness to come to the relief of public distress, when it can be remedied, than in England. But the root of the disease is deep in the social condition of the country; and the highest effort of modern statesmen, political economists, and philanthropists, is to apply palliatives to the evils which it must produce, without daring to eradicate or disturb the principle from which they flow.

Let us, then, go back to the origin of this system, and trace its workings in connection with Political Economy, and we shall, perhaps, be able to discover the sources from which both the wealth and the poverty of England have been derived. At the beginning of the sixteenth century, England, as a manufacturing country, had no pre-eminence, and was scarcely equal to France, Italy, Spain and the Netherlands. Up till that period, the profession of the same religion had established, throughout all these nations, a certain type of uniformity, in reference to moral as well as religious questions, constituting a standard common to them all. This, however, did not interfere with the peculiar genius and national characteristics of each people. But, in reference more especially to certain social questions, such as the exercise of charity, making provision for the poor, seasons of religious observances, days of rest, and the like, the usages of the different nations approached sufficiently near to uniformity. England, as is known, broke away from this religious connection. The Christianity which she embraced in its stead was based upon an entirely different principle, as regards the social re-

lations. The merit of good works was rejected, as an erroneous doctrine, and it was ascertained that salvation is by faith *alone*. This is not the time nor the place to inquire which of these two systems is true, in a theological point of view. But they are mentioned in contrast, as having been calculated to affect most seriously the social relations, especially in reference to the condition of the poor. Up to that period, the influence of the Christian religion on the hearts of the people was sufficient to provide, by voluntary contribution, for the necessities of the destitute; and it was a great safeguard for that unfortunate class, that the wealthy were under the conviction, right or wrong, of the importance and advantage to themselves, of doing good to their neighbour. When the universal belief was, that even "a cup of cold water given in the name of a disciple, should not be without its reward," the efforts and sacrifices made spontaneously, to remedy or provide against distress, could not have been regarded either as vain or unproductive expenditure of capital.

But another and more obvious result of the change was, in the increased production which England was enabled to bring forth, in consequence of having abolished the religious holidays of the ancient church. These, at that time, were little short in number of one day in each week. The original motive for their institution was not exclusively religious. Those days furnished seasons of rest for the serfs or slaves of the middle ages; and thus, by diminishing the profits of their lords, and furnishing themselves with such opportunities of education and moral elevation as the times afforded, prepared them gradually for the free condition. By abolishing them, England was enabled to present a production of nearly two months' labour, in each year, more than the other States, that still adhered to the ancient system. The consequence of this was, that, by increasing the amount, she diminished the value, of her productions. Through this diminution in their value, she was enabled to undersell her rivals, first in all neutral foreign markets; and then, following up, with energy and perseverance, the advantages thus gained, she was enabled to undersell them in their own countries, and take possession of their own markets. Thus she began to drain other countries of their circulating medium, which became again a new instrument in developing still further the advantages of her position.

At first sight, it may appear to some that a circumstance, apparently so inadequate, is insufficient to have brought about such results. But we may illustrate its operation by an analogous case, on a small scale. All over this country there is a class of mechanics occupied in the manufacture of shoes. But there is in particular one village or town, in New England, that is celebrated for the number of its inhabitants, and the amount of capital, engaged in that branch of industry. Now, let us suppose that the people of that town find it consistent with their religious sense of duty, to add the labor of Sunday to that of the other days in each week. What will be the consequence, in regard to the other shoemakers throughout the country, who will still feel the obligation of sanctifying the Sabbath day? The consequence will be, that Lynn will be able to furnish shoes cheaper than they, and yet receive

an equal amount of wages, though for a larger amount of labor. Her mechanics, therefore, can undersell their rivals elsewhere, on the principle well understood in political economy, that the increase of production is the cheapening of the value of labor. Suppose that each workman can produce a pair of shoes per day, the shoemaker of Lynn can sell seven pairs for the price of his week's toil, while those of his business, in other places, can sell but six for the same money; and as the buyer has in this, *his* advantage, he will purchase from the Lynn manufacturer rather than from the manufacturer of his own town. The money, consequently, expended for this article, will find its way to Lynn, and in a little time, together with the increased labor, will enable the manufacturers of that place to break down their rivals throughout the country. With this increase of capital, the manufacturers of Lynn may, for a time, in order to supply the increasing demand for their article, afford to pay higher wages to their workmen; but the consequence will be, that, for sake of this wages, the number of workmen will be increased, and the policy, when the supply shall have equalled the demand, will begin to react upon the workmen themselves, and lead to a reduction of their wages. In its course, however, that policy will have paralyzed or destroyed this branch of industry, wherever those who are engaged in it refuse to work on Sunday.*

Thus, precisely, has it happened in the history of manufactures in England, as compared with the other nations in Europe. The results of the entire national industry, during some forty or forty-five days in each year, gave her the first advantage over her rivals. This brought her capital, and drained from them their resources. It made her strong, and left them weak and exhausted. By means of capital she was enabled not only to increase the quantity, but also to improve the quality, of her productions, to a degree which they could not rival; and if, at different subsequent periods, they attempted to revive their manufactures, even by artificial means, British skill and British capital were prompt, even at a little sacrifice, if necessary, to effect their extinguishment. Thus, England became a monopolist in the market of nations—thus, their wealth flowed to her workshops—thus, competition was destroyed abroad; and the foundation laid at home for that superabundance of riches, by which she has been enabled to borrow from her own subjects almost the whole of her national debt, amounting to some eight hundred millions of pounds sterling. It is not pretended that this is the only cause of the great aggregate wealth of England; but so far as it comes under the head of Political Economy, it was one

* It was the discovery of this advantage which prompted the propagators of the revolutionary doctrines in France to declaim, with such vehemence, against the religious festivals of that country. And, in the wildness of infidelity and materialism which characterized the Revolution itself, it was decreed that there should be one day of rest only after nine, instead of six days of labor. In like manner, now, at least, one of the results of the policy of England has been the abolition, in great part, of the ancient religious holidays, even in Catholic countries. And in France itself, it is a lamentable fact, that even the Lord's day is no longer kept holy, except by the truly religious portion of the country; but, as regards manufacturing industry, the works are continued without distinction of days.

great cause, of which the comparative poverty of other European nations is as manifestly another consequence. Here, then, we see the principle of interest operating in its national form; and, thus concentrated, powerful enough to sustain England, in competition, against the world. But having been successful in putting down all foreign competition, how did this principle operate on the condition of its own inhabitants? The contest now is among those three classes, into which Political Economy is pleased to distribute her people. The interest of the manufacturer, as a capitalist, is in the profits of his production. When the markets are brisk and the demand great, he will make large returns by his investments. But still, if he can cheapen the cost of his production, he will be increasing his profits on both sides. Hence the labourer must maintain his interest, against that of the capitalist. Both are free; and labor is a commodity liable to rise and fall, like every other thing, with the fluctuations of trade. But the position of the labourer is unfortunate, inasmuch as the interests of the capitalist must be provided for, before his can be reached. He may, indeed, refuse to work for less than fair wages; but no matter how just his pretensions, on that score, the hunger that stands at the portals of his dwelling, threatening both himself and his family, if he do not work, renders him perfectly unequal to the contest. He must give in; for the same policy which annihilated competition in other nations, employs that same competition at home, for the increase of profits by the reduction of wages, or even the occasional suspension of labour altogether. Add to this the introduction of machinery, within the last fifty years. It is estimated that the machinery of England, in the various departments of industrial production, is equal to the labour of a hundred millions of workmen. Besides, at the present time, almost every nation has, at length, been aroused to the subject of manufactures, and has come to the conclusion that it is wiser to encourage and employ its own laborers, than to spend the amount of money which such employment may cost in the purchase of British goods. If, then, we take the actual condition of the poorer classes of Great Britain, depending in a great measure on this kind of employment for the means of life, in connection with the rising manufactures of other States, and take in the future which statesmen ought to anticipate, it will appear doubtful whether, even in an economical point of view, the policy of England has not been a short-sighted policy after all.

Let us now turn to the condition of the agricultural laborers of Great Britain. One would suppose that *their* condition should be improved by the transition of so many, from their ranks, to those of manufacturing industry. But this is not the case; for, as a class, they are not so well off as they were several centuries ago. They cannot, at present, obtain for a day's wages more than one-fourth of the amount of foot, which could be purchased for a day's labor, up to the reign of Henry the Eighth. In an act, or rather, the preamble of an act passed in his reign, 1533, "beef, pork, mutton and veal," are mentioned as the ordinary "food of the poorer sort;" so that the agricultural laborers of the present day require to have three hundred per cent. *added* to their actual

wages, in order to live as well as their predecessors did, three centuries ago! Here is an awful deterioration in their condition. A precarious, and at best, a scanty supply of the cheapest, and consequently, poorest kind of food, is all they can now obtain in exchange or recompense for their incessant toil. And hence they are described and represented, in public and official documents, as on the verge of absolute pauperism. Why and how has all this come to happen? The question is the more startling, because, during this period, the aggregate wealth of the nation has increased many hundred fold. To my mind, however, the answer is simple. It has happened, because during this period the whole practical economy of the country has been transferred from the ancient basis, and left to be regulated on the exclusive principle of universal, material self-interest. It is all very fine, to talk, as *we* Americans do, of the "immense wealth of England;" and, as the English themselves do, of the "sturdy self-reliance and manly bearing of a British operative"—as contrasted with the humble deportment of corresponding classes in other European States. But Political Economy has not seen, or, seeing, has not dared to denounce the social blunder, the mockery of freedom, which are presented in the spectacle of the starving labourer maintaining a contest of competition with the bloated capitalist. Each, in that contest, is referred back to his own interest; and while the interest of the one is to increase, or at least not to diminish, his capital: the interest of the other is simply to escape a death of starvation which is pressing on him.

If these remarks be deemed sufficient to explain *why* the condition of the labouring classes is so much deteriorated from former times, we may now proceed to explain *how* the thing has been brought about.

In order to do this, it will be necessary to recur briefly to the social condition of England antecedent to the change of religion in that country. Nothing is more true, than that a large portion of the wealth and of the real estate of the country, were in the hands of the clergy. The origin of their title was as just and as authentic as that of any other property in Europe. The wealth which they possessed was the growth of time, the result of their own industry, economy, and the gradual increase in the value of their estates. The church, and its principles—or rather, the principle of Christianity, working out through the living agencies of the church—had become interwoven, to a certain extent, with all the relations of social life. It operated as an invisible bond, binding together the various ranks, classes, and conditions of the whole people; and correcting or reconciling the antagonism of mere material interests, by the influence of other interests relating to another world. It was as the cement in the social edifice. After the serfs of the middle ages had passed into the condition of tenants and free laborers, those who occupied or cultivated the lands of the monasteries and of the church, had kind and indulgent landlords to deal with. In fact, all this property, as to its advantages, belonged rather to the poor at large, than to those who were its nominal proprietors. The law of the church regulated its uses. Its revenues, by this law, were divided into three portions. The first was sacred to the maintenance of the poor; the second was appropriated

to the repairs of the churches, and the improvement of ecclesiastical property. Out of the third, the clergy were entitled to their support; and if still there remained a surplus, this also was a charge on their conscience, as belonging to the poor. It is not pretended in these remarks, that this law was, in all cases, strictly observed. But yet, the absence of all destitution and suffering among the poor, except in seasons of famine, is a sufficient proof that it was substantially attended to; since we find that there was no other poor law needed in the country, except that of Him who said, "The poor you have always with you, and when you *will*, you can do good unto them."

When the change of religion took place in England, the possession of those ecclesiastical estates, and this wealth, constituted perhaps the greatest *error* of the church. They excited the cupidity of the monarch and his parasites. And if monasteries were denounced as citadels of luxury, indolence, and crime—if celibacy was held up, as a variation from the law of God, and an injury to the welfare of the State, the motives of the declaimers against both are fairly liable to suspicion, when it is remembered, that the wealth of the assailed was to become the prey and patrimony of the assailant. The secular clergy were, with few exceptions, brought into the measures of the monarch. The inmates of the cloisters, male and female, were turned adrift on the world, and added to the ranks of the destitute, whom they had hitherto been accustomed to relieve. The estates of the church were seized by the ancestors of many of the landlords and noble families, of the present day. The fathers and mothers of the poor in the religious communities of both sexes, that were scattered from point to point over the surface of England, were driven from their peaceful abodes, and their estates seized in the private right of private individuals. The consequence of all this was, that in less than half a century, there was not concern enough for the poor left remaining in the hearts of the people, to provide for their support, without the aid, or rather the coercion of an *act of Parliament*. This is the first instance in the annals of Christian nations, in which the principles of religion were found insufficient to furnish a spontaneous provision for the destitute. The burthens of their support necessarily fell upon the occupants and cultivators of the soil. The lands of the church were rented out on the principle of the proprietors' interest, modified only by two considerations—one was the extent of competition among the applicants; and the other was, the amount of rent which might be exacted without depriving the tenants and their families of the means, at least necessary, for subsistence. Hence, weighty rents; and as the landlords were, for the most part, the law makers also: hence, too, in process of time, those statutes in favor of landlord interests, which in our days are familiarly known under the designation of corn laws. Does not every one see that all such legislation, whatever may be its other effects, must tend to diminish the wages of all the productive and labouring classes, by either diminishing the quantity, or raising the price, of bread? So that if you look to the relations thus created between the labourers of England and the other two classes into which political

economists have divided the population, namely, landlords and capitalists, it would seem as if the whole practical purpose of public economy has been to reduce the working people down to that condition in which Malthurs has discovered what he calls the "natural standard of wages"—which means, perhaps, a little more than is barely sufficient to keep the workman's soul and body together.

It is impossible not to perceive, in all this, the injurious effect of the principle to which we have already, more than once, alluded, as the actual *regulator* of Political Economy in Great Britain, viz: *self-interest.* Viewed according to the light of this principle, it was perfectly natural for those who were at once landlords and lawmakers, to secure to themselves the largest amount of rents; and to throw off, on others, the weight of every public burthen. In former times, the system presented the resources of the poor, from the very land which produced the crop. But now, the whole crop is claimed for the benefit of the landlord; and the tax, for the support of the poor, is to be gathered, not from those who grow the wheat, but from those who eat the bread; that is to say, in every nine cases out of ten, from the laboring classes themselves. Thus the laboring classes of England are placed as in a cleft stick, between capitalists and landlords, and feel the effects of pressure from both sides: from the one side, in the reduction of wages; and from the other, in the increased prices of food.

The consequence now is, that in that country, including the three kingdoms, there is poverty and distress, such as cannot be found in the civilized world besides. In other countries there is less of aggregate wealth; but in no nation is there to be found so much, or such intense, misery, as among the poor of England. Nothing can show this more fully than the official reports made, from time to time, by order of Parliament, on their condition. Leaving the condition of the agricultural labourers aside, the reports on the condition of labourers in mines and manufactories, present a picture of physical and moral destitution, such as it is appalling to contemplate. We read, for instance, of children's being employed from the age of seven years and upward. And why is this? Because a child is as good as an adult person in waiting on the evolutions of machinery. Now the wages of a child is less than that of a man, and interest whispers to the employer, to give the child the preference. It matters not, that the delicate limbs of such beings are unable to support their bodies during the long hours of labor. It matters not that they become deformed, and contract physical maladies, which will accompany them through the remainder of their wretched lives. These things go on—for interest so determines it—until Parliament is at length obliged to pass enactments to interdict such outrages on the rights of childhood.

It is quite honourable to the feelings of the English people that they should sympathize in the sufferings of those who are in the condition of slaves throughout the world. But while her gaze can extend across the Atlantic; and while her honest and genuine sympathy is often disgraced by the *cant* and fanaticism of those who would be its organs, surely it cannot be wrong for us to sympathize with those of her own population, whom

avarice, or the interests of capital have buried in the bowels of the earth in her mining districts. Delicate women and tender children, as reported to Parliament, were found in the mines, *with harness fitted to them*, and obliged to drag loads on their hands and knees, after the manner of beasts. Passing from these again, to the pauper class, we see that the Public Economy directs their classification in a manner, such as, in some countries, would be regarded as a violation of the rights of human nature. The dearest ties—even those which constitute the last sweet drop, in the cup of poverty, are rudely disregarded and ruptured. Husbands and wives, parents and children, brothers and sisters, are separated from each other, and distributed in the establishments of public relief, as if they were malefactors, guilty of some social crime. Now, the worst feature in this system of Political Economy is, not precisely that the facts are so; but that the prejudices of the nation, like the principles of the science itself, as looking to individual interest as the life-spring of society, do not allow them even to conceive, that things ought to be otherwise. And so true is this, that according to the recognized principle, you may pass all the various members of society in review, and you will be unable to discover to whom the fault belongs; and in fact, according to the principle of self-interest, the fault belongs nowhere! Every man for himself.

It is the contemplation of all this that has impelled many benevolent, but, as I conceive, mistaken persons, to conclude, that society in general is organized on a vicious principle. Individuals of this description have stood forth, in France, England, and this country also, flattering themselves with the hope of being able to withdraw some portion of their fellow-beings from the miseries which they regard as essentially connected with the actual state of things. For this purpose, various schemes and schools of Political Economy have made their appearance, encouraging separate systems of private socialism, founded each on some favorite theory. These either have failed, or will fail; and principally for the reason that, while they have discovered the *self-interest* which operates so injuriously in the present systems, they have not discovered in those which they would substitute, any other principle of sufficient power to correct it. This can be done only through a renovated faith, and a practical exercise of the virtues prescribed by religion. The tendency of society in general, at least in all that appertains to Political Economy, is in the opposite direction; and there is but little hope that its course will be arrested until nations, as well as individuals, shall have been punished for their great social error.

How much ink has been shed in describing the evils which now press on the people, at least the labouring classes, of Great Britain! How much of profound meditation has been employed, in vain efforts to find a solution for the social problem of that country! And though many of her statesmen have begun to trace these evils back to their true cause, yet few have proclaimed the discovery, and fewer still have ventured to suggest the true remedy. Sometimes the evils are charged to one cause, sometimes to another. Now, it is the "restrictions on commerce;" and now, it is an "excess of population over and above the wants

of consumption." But no one has, as yet, contended for the true cause; that is, the absence of a religious power which should be able to extend the obligation of *duties*, in exact proportion with the extension of *rights*. The social machine, in its relations to Political Economy, has been left to regulate itself, by the spring of mere individual interest; and it is manifest that the weights and balances necessary to restore its equilibrium and to regulate its motion, cannot be adjusted except by the invocation of some *extrinsic* power, such as can be found in practical Christianity alone. The earth is not expected to furnish itself with light and heat: these come from the sun. So also, with regard to the practical Political Economy of modern nations—unless its lips be touched and purified with living coals from the altars of Divine Religion, it can never accomplish the entire purpose, according to which society is an institution of God. Any religion which can accomplish this—whatever may be the truth or the error of its other dogmas, will have rendered essential service to humanity. It is on this account that Political Economy, as a science, appears to me inadequate and defective. It would be more complete, and certainly more exalted, if, instead of regarding man as the mere "producer" and "consumer" of material wealth, it took cognizance of his intellectual, moral, and religious nature. It may, however, be objected, that these faculties, being spiritual and not material, have nothing to do with the subject. This seems to me an unfounded conclusion. The ancient Persians, for instance, held, as a religious opinion, that anything which could defile the waters of the ocean was sinful. Here, then, is an important branch of Political Economy—maritime commerce—affected by a religious conviction! After the expulsion of the missionaries from Japan, the Government of that country required that the merchants of Europe who wished to trade with its own, should, as a condition, *sine qua non*, trample on the emblem of Christianity, the cross. Holland, alone, agreed to the terms. Here, then, the absence of a religious conviction on the mind of one nation of Europe, affected the entire trade of Christendom with Japan! The calculations of revenue formed by Sir Robert Peel are founded on the most positive data of Political Economy; and yet, an idea—a moral idea—springing into the mind of a humble but excellent priest in Cork,* disturbs the Minister's conclusions, to the amount of between two and three millions of our currency, in the annual excise duties on one single article! Time does not permit me to enlarge on the proofs or facts, going to show that not only intellect and moral sentiment, but also the affections and virtues of the heart, have all of them an essential bearing on the subject.

In assuming the "importance of a Christian basis" for Political Economy, I did not indeed imagine, as you may easily conceive, that the system now so deeply and almost universally established, could be transferred to any other foundation than that on which it rests. But when I consider the *nature* of the evils which press upon so large a portion of modern society, it seems to me, that a preventive, if not a remedy, is discoverable in the Political Economy, (so to call it,) of the old Catholic

* Father Matthew.

Church. She had, pre-eminently, the faculty of guiding the affections and energies of mankind, in the direction most required by the actual wants of society in given times and circumstances. She differed from the modern religions, essentially on *one* great point; namely, that, while *they* teach that salvation is "by faith alone," and that good works have no merit, though they are provided for, as consequences of faith; *she* taught that they are to be concomitants of belief; that faith without works is dead in itself, and that whatever good we do to one of the least of Christ's disciples, He will reward as if done to himself. This is the *turning point* of difference between the Political Economy of the Catholic Church, and that of the religions which have been substituted in its stead. Thus, she created an interest not to be estimated by the acquisition or exchange of material wealth, but by the consideration of advantages in the spiritual order and in the life to come. This doctrine, like the principle of life in the human body, vivified the spirit, and influenced the actions of all her members. Besides, she conceived human nature as having been *exalted* and *ennobled* through the Incarnation and Redemption, by the Son of God. Hence she valued human beings according to the high dignity of their ransom, irrespective of wealth or poverty. She has, indeed, been reproached with the tendency to abridge the rights of men. But the explanation of this is to be found, in the fact, that the inherent selfishness of fallen humanity, prompts them to claim injurious immunities; while, as she conceived, her office was to apportion *duties* according to the means which Providence furnished for the discharge of them. Men are prompt to assert their rights; but prone to forget that every right is accompanied with a corresponding duty. To every class and condition she assigned its own peculiar range of Christian obligation. To Sovereigns and Legislators, those of justice and mercy in the enactment and execution of laws. To the rich, moderation in enjoyment, and liberality toward the poor. To the poor, patience under their trials, and affection toward their wealthier brethren. Toward all, the common obligation of loving one another, not in word, but in *deed*. Neither was this by a uniform development of the principles of the Christian doctrine from the pulpit alone, but by a rigid process of self-examination and self-accusation, which was incumbent on every individual, when preparing for the Sacraments of Penance and of the Holy Eucharist. Here, the lawgiver, the landlord, the capitalist, and the labourer—all men of all classes—were required to stand, at least once a year, *in judgment upon themselves*, in the presence of God and of his minister.

Far be it from me to insinuate or assert, that these great leading duties are not set forth to the people by the religions which have taken the place of the Catholic faith in Great Britain. But I think it will be evident that, in them all, there are wanting the means for their practical inculcation. First, because the paramount motive has been utterly destroyed by rejecting the "merit of good works," and proclaiming "salvation by faith alone." It is, indeed, alleged that, by a higher motive still, works, as the consequence, or fruits, or evidence, of faith, are provided for. But still, those who

enjoin works of this kind, since they declare them to be of "no merit" in the sight of God, seem to pull down with one hand what they have built up with the other. Besides this, in the new system of religion, every man claims to be the judge of his moral duties, as well as of his religious faith. Thus you perceive that the only motives left, as inducements for the performance of good works, in this system, are essentially of the *human* and *temporal* order. Now the manifestations of these fundamental principles are obvious, in the social developments under the influence of the two religions. Of its consequences, in the one case, the preceding remarks of this lecture are a sufficient exhibition. Rights are claimed—interests are prosecuted—every one that can, throws the burden from himself. Each is the judge of his own moral and social duties—and self-love blinds him against what would require the sacrifice of his material interests, even if religion presented any adequate motive for making that sacrifice. Wealth is accumulating enormously on one side—poverty, deep and distressing, spreads on the other; England is the richest, and the poorest country on the globe; and where, or to whom, belongs the guilt of this social anomaly, no man can determine!

The type of the other doctrine has developed itself in those principles and institutions which incur the censure, and sometimes the hatred, even of those who are the victims of their overthrow. If they were errors in religion, it is the more to be regretted, as they would have been blessings in Social, if not in Political Economy. They would have been, first of all, a merciful resource for the condition of the poor, which now constitutes the great *puzzle* of Political Economists, throughout the three kingdoms. The interests of man—taking in his spiritual nature and his eternal destiny—would be surveyed from a high and holy eminence. And when the rich man gave, of his abundance, to the needy, he would be acting, not *against*, but according to this principle of *Christian* interest. When the prince or the noble, moved by the "*Amor Jesu nobilis*," descended from his elevated position, to put on the sandals, the garment, and the girdle of religious poverty, in some monastic order, he understood, perfectly well, what he was about—comprehended the advantage of the step; and, whether he was mistaken or not, his determination was of infinite importance to the condition of the destitute. He became poor from a religious motive, having first, perhaps, given his property to the relief of the class to whose condition he attached himself. He became their mediator with the rich—his own example had a powerful influence on them—he represented the necessity of alms-deeds—he spoke of their common Saviour, as having, in his own person, selected the condition of poverty; and reminded them that whatever they did for their suffering brethren, was done for Christ.

It was by the spirit of this doctrine of good works, that hospitals and asylums for the afflicted, sprang, as if spontaneously, into existence, in all parts of Great Britain, as well as of other European countries. It was by this that every kind of social evil, whether in physical suffering or in moral destitution, found whole armies of *volunteers*, ready to go in

the face of pestilence and death, and this without human recompense, to counteract its ravages. It was by this, that individuals were constantly found ready to devote themselves to every species of good works.

The question in connection with this subject, is not whether these individuals were acting under a genuine principle of Christianity or not—but it is, whether their devotion had any bearing upon the Political Economy of the country. That it had, is, in my mind, beyond dispute. Firstly: In such a state of things, no poor law would be necessary. Secondly: The burthen of their support would not be regarded *as* a burthen, but as a privilege, and would fall on individuals in the rank of landlords and capitalists, instead of labourers as at present. Thirdly: The expense of supporting the poor would not be increased by the enormous sums which are paid to state officers in that department. Fourthly: The ecclesiastical revenues, which have now quite a different direction, would be applied to that purpose. Fifthly: But besides all this, the influence of the doctrine I have alluded to, would infuse a spirit of gentle kindness into the treatment of the poor, which would leave no room for those dark and bitter passions against society, with which their breasts are now, too often, agitated; for it is a shocking feature of our times, that distinguished writers on Political Economy, have gone so far, as to maintain that poverty, when it reaches the point of destitution, ought to be treated as "infamy," in order to make the struggle for self-support of the sinking labourer "honourable."

If this reasoning, and these reflections, be correct, we see what has been the cause of the prevailing distress; and what would have been the preventive or the remedy. And in either case, the great social calamity which is every day becoming more and more formidable, in the estimation of British statesmen and political economists, instead of being, as it now is, apparently irremediable, would never have existed at all.

Some may imagine that in following out this subject, my judgment has been warped by a natural partiality for the religion to which I belong. This is, indeed, possible; but I can only say, that if it be true, I am entirely unconscious of it. Neither, at the present day, are these views peculiar to Catholics; a declaration briefly uttered among others, by a distinguished Protestant statesman, Lord John Manners, expresses a similar conclusion, when he says, "that the re-establishment of the monasteries which have been destroyed, can alone provide a suitable remedy for the condition of the poor."

What, we may now ask, would be the influence of the Political Economy of the ancient Church, on the class of society immediately next above pauperism? Of this, we may judge by the fact already noticed, that during its prevalence, the English labourer could exchange a day's work for four or five times the quantity of food which a day's labor will now bring. But what, it may be asked, had the doctrines of the church to do with a result like this? They had simply this: that from principles already referred to, her policy, if I can use the expression, was directed to, or at least, resulted in, two consequences;—one was, to keep up the value of labour; the other, to keep down the price of

bread. Both of these objects were included in the economy of religious festivals, which gave increased value to labour, by diminishing the amount of production. Rich and poor, assembled on an equality around the altars. Those days furnished leisure for the poor to be instructed, at least, in their Christian hopes and duties; as well as to repose from toil. The ceremonies of the Church—the grandeur and beauty of its architecture—the works of painting, and art, and music, which could be enjoyed within its walls—exercised a refining influence on their feelings and manners, in the absence of that popular education which the multiplication of books and the improvements in knowledge have since so much facilitated. It is to be observed, however, to those who understand no more of the subject, than the silly charge that, "the Church in all this encouraged idleness," a more unfounded imputation could scarcely be conceived. The principle of the Church, on that subject, may be seen in the rules of her religious orders. In these, you will find time so distributed, as to allow periods for labor—for reading—prayer—repose—but not one moment for idleness. It is to be remembered, also, that these holidays, in no way, interfered with the crops or productions of the earth. For, not only was labour allowed, but, in many cases, absolutely enjoined, even on Sundays, when the inclemencies of the season endangered the productions of the earth.

What then was the result in the light of Political Economy? Simply that which was most important for the consideration of the labouring classes. The evils of over-production were provided against; and thus, the value and adequate price of labor were maintained. Had this system been continued, seasons of rest would have been provided for, and regularly distributed, at intervals, throughout the year. But these days were abolished: and after capitalists had realized the advantages of the change, its rebound fell, with terrible effect, upon the labourers. Even at reduced wages, they have to encounter seasons when employment is denied for weeks and months. And why is this? It is from over-production;—the very evil which the economy of the Church, in the observance of holidays, was calculated to prevent. In the actual condition of the labourers, the want of employment is synonymous with the want of food; and when the cry of distress rings in the ears of their rulers, it is too often ascribed to other, than the real causes. The author of the "Essay on Population," Malthus, startled Europe with the theory, that mankind increases in a ratio disproportioned to the means of their support. He maintained that, inasmuch as population increases in a geometrical ratio, and the agricultural productions of the earth, only in arithmetical degree; therefore, a time must come, when the excess of the former, over the amount of the latter, would require that a large portion of the human race should perish! In this, there is some ground to believe, that he was misled by confounding the excess of "production" with excess of "population." If the island of Great Britain were the only agricultural soil on the globe; then, indeed, with its present population, his theory might be correct. But the earth is teeming with fertility, which the industry of man has not

yet turned to account. If the interested policy of England allowed other nations to send their surplus agricultural produce, in fair exchange, for her industriul fabrics, there would be no need for the invention of this theory. It is estimated that the valley of the Mississippi, alone, could furnish the staple of life for a population of one hundred and twenty-five millions. And yet the genius of Political Economy, in England, was such as to conceal this fact from the mind of Malthus. And instead of allowing the bread of that valley to reach the hungry operatives of Manchester;—in other words, instead of diminishing the material interests of the British landholder, he allowed himself to be thrown on the horrible alternative of recommending, as a prospective remedy, that the increase of population should, as much as possible, be prevented by restraints on the marriage of the poor. But what is more surprising still, is, that his theory should have been received with approbation by distinguished writers on Political Economy. Indeed, so far is this true, that the doctrine is now boldly asserted, that in reality the pauper has no more right to quarter himself on the public for support, than the rich man:—that if he be so supported, it is owing to the humanity of the public, but not due, as a right, to his condition. The universal doctrine prevalent is, that every man has "a right to do what he pleases with his own;" consequently, that, unless compelled by law, he has a right to refuse relief from his property, and leave the sufferer to die! When Sir Robert Peel, on a late occasion, declared in Parliament, that property had "duties as well as rights," the sentiment was re-echoed by the press, with one chorus of astonishment; as if an axiom of morals, as old as the Christian Religion, were a recent discovery made by the minister.

But, supposing we admit the correctness of the conclusion at which Malthus arrived, how awful and retributive is the vindication which it furnishes of the social economy of the Church in the sanctioning of voluntary celibacy! The nation that denounced celibacy when it was a voluntary choice, in the clergy and in the monastic institutions, are reduced to the necessity of recommending the *enforcement of it* by compulsion, in regard to the poor. If that institution had continued, how great would be the public economy in the support of the clergy! One twentieth part of the revenues of the Church at the present time, would be sufficient to support a single, that is, unmarried clergyman, in the proportion of one to every one thousand souls of the population. If it be said, that the ecclesiastical revenues return to the people, through some other channel, a better condition would be that nineteen-twentieths of it should not have been taken from them at all. But even the economy would not be the only advantage. The influence of such a ministry of religion, acting in a moral direction, could not but produce the happiest effects among that portion of mankind who are compelled to toil daily for the means of subsistence. Their pleasures would be of a more rational, more elevating, and, at the same time, more economical description. Their feelings and manners would be softened and improved, by the influence of religion and frequent intercourse with its ministers. Their moral faculties would be cultivated; and if the

trials of life bore heavily upon them, religion would still be near, to console them with the promised hopes and joys of another world.

As it is, their condition, in all these respects, is exceedingly deplorable. We may take a few of the answers given to the commissioners to establish this point. The following are given in a late number of the Edinburg Review, as specimens of the "general ignorance" and moral destitution:

"*Ann Eggley*, aged eighteen. 'I am sure I don't know how to spell my name. I don't know my letters. I went a little to a Sunday-school, but soon gave it over. I walk about and get fresh air on Sundays. I never go to church or chapel. I never heard of Christ at all; nobody has ever told me about him, nor have my father and mother ever taught me to pray. I know no prayer. I never pray. I have been taught nothing about such things.'—App. Part 1, p. 252.

"*Eliza Coats*, aged eleven. 'I do nought on Sundays. I don't know where I shall go if I am a bad girl. I never heard of Jesus Christ. I think God made the world, but I don't know where God is.'—*Ibid.*

"*William Cruchilow*, aged sixteen. 'I can read the Bible—go to school five nights in the week. I don't know anything of Moses. Never heard of France. I don't know what America is. Never heard of Scotland nor Ireland. Can't tell how many weeks there are in a year. There are twelve pence in a shilling, and twenty shillings in a pound. There are eight pints in a gallon of ale.'

"*Edward Whitehead*, aged fifteen. I go to church three times on Sundays. I do not know where Birmingham is, nor where London is. I never heard of Ireland; I have seen Irishmen.'

"*William Butler*, aged nineteen. 'I go to church on Sundays. I read the Testament, and sometimes in the Bible, but no other book. I can say my catechism. We sometimes work a few hours at a time. When there is no sale, we get no money, but only ale, when we leave at eleven. I generally get drunk on such occasions.'

"*Peter Dale*, aged twelve. 'I have been to Sunday-school, and can read nicely in a spelling-book, (he had been to school about two years.) Jesus Christ was God's Son; he wasn't born at all; he was nailed to a cross; he came to save sinners; sinners are bad men, that drinked and sweared, and lied. I think there are sinners on earth now. If I am a good boy, and try to please him, I shall go to Jesus—if not, I shall go to hell. I don't know what disciples were rulers; they did nothing wrong; can't tell who the apostles were. Four times five is twenty; five times six is twenty-eight. I never heard what's the biggest town in England. Scotland is a town, is n't it, sir? I go to chapel as well as school. I never go larking on Sundays.'—App. Part 1, p. 250."

That these cannot be considered as isolated cases, of what the reviewers call the "general ignorance," may be inferred from another official statement, viz: that of 467,894 marriages of all classes, in England and Wales, within the last three years; 303,836 of the persons thus married, were unable to write their own names.

Such are the results of Political Economy, as based on the principle of individual material interest. It might possibly suffice, if the means of protecting—each his own

interest—were *equal* in the hands of all. But what chance have the poor against the rich? the weak against the strong, under such a system? When all the social elements of material industry, of consumption, production, capital and labor, wealth of nations in general, *all* resolve themselves, by common consent and established usage, into mere personal selfishness? Could any other result have been reasonably expected, by men who understand the feelings and passions of poor fallen nature? And what remedy can be applied now? Alas! whatever remedy either wisdom or philanthropy might suggest, will come too late for many of the victims that are sinking under this state of things. And it is feared, even by wise men, that they will lead, at no remote period, if they continue on, to some social catastrophe, such as one shudders to think of. Unquestionably, in the system itself, there are elements for mitigating these miseries. But the measures for that purpose can only be presented in the aggregate of *abstract* interest, and are still violently opposed by the selfishness of coteries, and of individuals who have power to resist them. The only way to apply a corrective to the *root* of the evil, would be, not indeed to destroy the principle of interest, but to enlarge it, to an extent corresponding with the whole nature and destiny of man, as made known through the lessons of our Divine Redeemer. Bring *temporal* interests into harmony with *spiritual*—infuse some portion of the attributes of God, justice and mercy, into the minds and hearts of princes, of legislators, of nobles, of landlords; yea, if possible, of capitalists and money-changers themselves, as the *Christian* rules, for their thoughts and actions toward the weaker classes of their countrymen. Persuade them, not only that there *is* a God in heaven, but also, that He is the common Father of all, rich and poor; that they ought to love each other. Bring their hearts nearer to each other—unite and bind them together, not only as citizens of the same country, but also as aspirants to the same immortal life, and eternal glory. Any effort toward this, will be a step in the great cause of society and of human nature. All this the Church would have done, without seeming to spend a thought upon it, if you had allowed her to continue the peaceful mission with which her Founder sent her forth to the nations of the earth. In times of barbarism, she was the means of erecting, for your forefathers, a noble and majestic social edifice, sufficiently ample to shield and protect them all. She would have enlarged, improved, and adorned it, in proportion to your increasing numbers, and the varying wants of your condition. But you overthrew this, and built for yourselves an incongruous and misshapen structure. You are fain to call it a social edifice! But no: its true name is a temple of interest. Princes, and Lords, and capitalists, are indeed well provided for, beneath its glittering arches—a few others still, may find protection within its vestibule; but as for you, oh ye millions of the poor and laboring classes, who are called and compelled to worship at its shrine, ye are strewn around its outer porches; and, instead of its sheltering you from the storm, and the rains of adversity, you are even drenched with the waters that descend from its roof. Go back among the ruins of former things, you

may still find and trace out, the deep foundations of the better edifice you destroyed. And if there be no other hope for you, co-operate with Divine Religion in rearing up its stately walls, and its capacious dome, beneath which, even as regards your temporal condition, you, or at least the heirs of your condition, your children, may yet find shelter and protection.

The following beautiful and pathetic lines on the "Burial of a Pilgrim Father, in 1563," (most probably a Jesuit Missionary) which, though published on a former occasion, will doubtless gratify the readers of our periodical. Nor do these lines lose any of their value, by their close resemblance in tone and feeling, to Wolfe's celebrated monody on the "Burial of Sir John Moore,"

BURIAL OF A PILGRIM, IN 1563.

"No more he'll revisit Rathpatrick church-yard;
Or, with heaven-ton'd ritual, Gurteen Castle grey."
Slievrue's Glastonbury Abbot.

We anxiously hallowed the frozen ground,
And heaped up his lonely barrow;
For the Indian lurked in the woods around.
And we feared his whistling arrow.

When the surf on the sea-beach heavily beat—
When the breeze in the wilderness mutter'd;
We deem'd it the coming of hostile feet,
Or a watch-word sullenly utter'd.

Above frown'd the gloom of a winter's eve,
And around the thick snow was falling;
And the winds in the dreary branches did grieve,
Like spirits to spirits calling.

As we looked on the snowy spotless sheet,
O'er the grave of our brother sweeping;
It seemed to us all an emblem meet,
Of him beneath it sleeping.

And we left the dust of our brother to lie
In its narrow habitation,
With the trust that his spirit had flown on high,
And taken its glorious station.

The empty concerns of human life,
Its vanity and its glory,
Shall no more vex his ear with strife,
Nor cheat with its specious story.

REVIEW OF THE RELIGIOUS PRESS IN SPAIN.

TRANSLATED FROM THE FRENCH, FOR THE CATHOLIC EXPOSITOR.

CONTINUED FROM THE DECEMBER NUMBER.

But these reflections are carrying us away from our subject; let us continue the review which we had commenced.

There was published, some time since, in Madrid, a work in the same style as the *Reparador*, called *La Religion y la Razon* (Religion and Reason.) This paper exists no longer. Among the other interrupted works of the religious press of Spain, we must mention one whose appearance was most warmly greeted, but whose existence was terminated by the persecutions of authority, joined to other causes. *La Cruz*, (the Cross) a daily paper, devoted to Religion, Politics, and Literature, appeared in Madrid, on the 1st of March, 1842: its career was short, having terminated in a little less than six months. Conducted in a juvenile style, which hardly became the religious and political discussions into which it was daily drawn, it made up all deficiencies on this score by the excellence of the literary and poetical articles of which its columns were the receptacle. Two poets, in particular, of the generation of those who burn to rekindle in the nation the flame of poetry, Don J. M. Berriozabal, and Don Pedro de Madrazo, were foremost in paaying a generous tribute to the sheet; and here let us express our acknowledgments for their efforts, which give us reason to hope well for the religious literature of Spain. *La Cruz* was by far too short-lived, and was too much occupied with politics, to expect from it anything more than mere notices in regard to the movements of religious literature, or of the arts; but it was interesting and instructive; it brought to our notice, and made us appreciate many efforts well worthy of praise. We shall take the liberty of transcribing some of its productions, in order to give our readers an idea of them.

Among other things, we find in its short, though instructive columns, notices of some of the ancient mystic poets of Spain, accompanied by an occasional fragment from the delicate wreaths

which they have woven. Diego Murillo, a Franciscan friar, is well known to those who have perused the "*Floresta de rimas, antiguas,*" by Don J. N. Böhl de Faber, and who were not frightened at the title of the poet's work, "Divine, sweet, and profitable poetry," (*Divina, dulce, y provechosa poesia,*) printed in 1614, at Saragossa. We cannot, however, but be grateful to the editors of *La Cruz*, for having inserted in their columns, for the benefit of so many who have neither the inclination nor the leisure to search through poetical compilations, the following "Dialogue, on Divine love, between God and the soul," which bears the impression of most exquisite tenderness:

"Oh soul! Dost love me well? Well dost Thou know, O Lord, how much I love Thee! And wilt thou not tell me like to whom thou lovest me? My Lord, I love Thee as Thyself!

"Oh soul! with so much truth have I loved thee, that only to ensure thy love, I suffered death, and would endure a thousand others, even more cruel; since thou knowest that love so true ought not to be met with disdain, tell me, since I love thee so much, oh soul! dost love me well?

"Thou showest me, oh my God, in a thousand ways, how much Thou lovest me; but nothing moves me more than that Thou shouldst ask me, what Thou so well knowest. How far my love extends, better than I know, Thou dost; and since Thou seest, I can only say, 'My God, Thou knowest it well.'

"I well know, oh noble soul! whether thy affection be great or small; it is not to learn it that I ask thee, but because I am more pleased to hear it from thyself. Yes! I know that thou lovest me well; but that the world too may know of thy holy love, since thou lovest me so well, wilt thou not tell like to whom thou lovest me?

"If in heaven, or on the earth, I could find anything to equal Thee, or that I could love, as I love Thee, oh my God! then would I endeavour to compare Thee with something. But, since like Thee, there is no other, since Thou art the True, the Only, and the Eternal God, woulds't know, oh Lord! as whom I love Thee? As Thyself!"

We should like to place by the side of this gem, some verses from the pens of the two poets whom we have named above; we might well do this, without sacrilege: they are animated by the same muse. One of them, Don J. M. de Berriozabal, frequently indulges in the sweetest reveries of soul, and in the most delicate sentiment. Under the title of "A Manual for the devotees of Mary," (*Manual de los devotos de Maria,*) he has published a little book containing beautiful prayers from the blessed Lignory meditations, pious exercises, and instructions on the benefits granted by the Church, followed by eighty pages of original poems, dedicated by him to the different mysteries of the life of the Blessed Virgin. It is from *La Cruz* that we have obtained our knowledge of this work, so worthy of a Christian poet: its columns have furnished us with a choice *morceau* entitled "Our Blessed Lady, to the Infant Saviour asleep," which depicts the maternal caresses, in the sweetest accents of the Spanish tongue.

But Mr. Berriozabal's muse is not confined to tender strains alone—he is also capable of more manly efforts—and this he has fully prov-

ed in certain passages, added by him, to an ancient illustrious poem of Spain, *La Cristiada*, by Father Hojeda, a religious of the order of St. Dominick. This work was imperfect, in many points; but it has been retouched by our poet, who has published it under the title of *La Nueva Cristiada*, the whole profit of its sale being given to the female religious of Madrid, who have been reduced to beggary by the revolutionary spoliations. He is, however, reproached with having at times sacrificed too much to the lesser elegancies of his measure, and to conciseness of narrative; but his labour has not the less improved the original.

It is with feelings of delight that we open certain numbers of *La Cruz*, in which we find fragments from the *Nueva Cristiada*, and among them, one retouched by the hand of Mr. Berriozabal. The poet, at the moment of the agony of our Saviour, is representing the prodigies which were taking place in Heaven. The Messiah is on the cross, about to yield up His spirit: the angels, by the order of the Most High, communicate to Nature the same grief which pervades their own spirits.

Nothing, in any language, appears to us more grand. If we compare this picture with that of Klopstock, of the same nature, we will have an opportunity of forming our opinion in regard to the old Spanish monk.

Don Pedro de Madrazo, of whose talent we have been enabled to judge, from articles communicated to *La Cruz*, generally shows a more austere taste than Mr. Berriozabal. He is well acquainted with the critiques of foreign countries; and, in his judgments as in his verses, he shows a desire for the grand and majestic, which is a promising sign. In one of his essays, he also depicts with powerful imagery the death of Christ. He applies himself to the translation, in manly verse, of the most sublime passages of Holy Writ. "Beautiful," says he, in speaking of Mr. Berriozabal,—"beautiful are the laurels of talent; but how much more so when they are interwoven, in the crown of the poet, with the fair and delicate flowers of piety and faith!"

La Cruz, which, in our opinion, excelled in religious literature, when at length obliged to withdraw from the arena, was joined to a celebrated political sheet, *El Heraldo*, (The Herald) a continuation of the old *Correo Nacional*. Its editors were specially reserved for religious questions, which they discussed in the columns of the *Heraldo*; but as the principal political sheets of the Peninsula considered it binding upon them, in honour, to give their influence to the Church, the aid rendered by the ex-editors of *La Cruz* to the *Heraldo*, did not give this latter journal any extraordinary celebrity in the debates of the press, on Catholic interests. This result might have been foreseen: during a period of political agitation, where indifference in matters of religion pervades the community, a refuge, a sanctuary, for the words of Christian wisdom, ought always to be kept open.

We have now given a review of the principal publications of Madrid; if we pass to those of the Provinces, we will find the result much different from that of a similar examination in France, where it would be much shortened and of little interest. In Spain, however, there are certain towns in the extremities of the kingdom, which

greatly lessen the influence of the capital. The enterprize and labors of Barcelona will surpass, in one sense, those of which we have just given an analysis. But let us first glance at the general condition of Spain.

In every organized body, a disproportion of its members is a sure sign of infirmity;—and in the constitution of a state, a similar derangement is a no less certain symptom of political disorder. Now, what is the situation of Spain? This country received from the North, as well as from the South, the people who inhabit it; her territories have witnessed their first combating, one against the other, and then reconciled and leagued together against a new foe. The bonds of this warlike federation produced, among the different races, a similarity of interests, which paved the way for the unity of the monarchy; Spain, for the first time, finds herself under the entire control of one great man, the Cardinal Ximenes, who was almost a saint. Two hundred years later, Philip V. was obliged to re-establish the unity of the kingdom, by force of arms; and, in our own time, we have seen the throne of St. Ferdinand carried back and forth from the centre of Castile to the extremities of the Peninsula. And, what has taken place, even since the triumph of the prisoner of Valencia? Drop by drop, the heart of the monarchy has been exhausted; the remnants of its vitality have withdrawn into the extremities: the colonies have broken the bond of obedience; the cities of the sea coast, Barcelona, Valencia, Cadiz, even wonderful Seville, by her river, united to the sea, and Corunna, have by their prosperity, insulted the misery of the provinces, where royal majesty resided. The Basques provinces glory in growing rich, at the expense of the monarchy, and sustain sword in hand, privileges, among which is the right of free foreign trade. Barcelona and Valencia depose the queen and place the crown in the hands of a soldier; and, as we have more than once seen, arrogate to themselves the right of alone watching over the safety of the country; they draw up plans of government, and possess almost enough force to put them into execution. Such are the results of the present situation of Spain: the unity of the monarchy is in constant jeopardy.

Catalonia, whose submission and obedience to the Kings of Spain, have always been purchased at a dear rate, is even now the most difficult province to reduce. The remembrance of her liberty, and of her own glory; the habits, formed by an extensive commerce; the natural activity of her people, and the existence of her peculiar dialect, keep alive a love, or, at least, a fancied love for independence, which are constantly increasing the difficulties and perils of the government; and the immediate vicinity of France to this province has developed, in its populous towns, an energy which may become a terrible agent of destruction, or a powerful instrument of regeneration of political order.

As it frequently happens, thanks to the counsels of Providence, anarchy could not obtain in this part of Spain, without, at the same time, developing the courage of generous resistance. The cries of fury and impiety, which constantly arose from the walls of Barcelona were accompanied by protestations, at once consoling and reassuring; and in effect, the same idea, which with us gave birth to *l'Universite Catholique*, to *les annales de philosophie*

Chrétienne, and to other organs of the clearest philosophy and the purest literature; has created in Barcelona, a review constantly directed to a similar object. Our columns have already been opened to bring into notice this eminently praiseworthy work. After a career of five years, the editor of *la Religion*, for this was the title of the Barcelonian journal, Don J. Roca y Cornet, feeling himself called to greater efforts, made an appeal to two other Catholics. Uniting, for a common object, the talents of his fellow labourers, one of whom was Professor Don J. Ferrer y Subiran, and the other Don Jaime Balmes, a priest, the author of several well known works,* he greatly enlarged the size of his journal. The field of politics was open before him; choosing, therefore, a title more consonant with the pre-occupation of his readers, he changed the name of his sheet to *la Civilizacion*. Under this new title, the paper appeared twice a month, which doubled the number of its publication, and it was also somewhat increased in size.

La Civilizacion of Barcelona has entirely proved itself one of the most interesting journals, not only of the religious, but even of the general press of Spain. Written with considerable warmth, it has always been the supporter of the soundest and most generous opinions from abroad, as well as the firm counsellor of the nation, which was suffering from many monstrous errors. Its foresight was not the least notable mark by which to distinguish it from its contemporaries. We remember the clear and concise result which it predicted would succeed the sale of ecclesiastical property. The author of this article was Don J. Balmes, who had previously commenced his career with "*Observations, social, political and economical, on the prosperity of the Clergy.*" To show, by figures and facts, the imprudence and senselessness of the revolutionary measure, was a subject of no great difficulty to him; and, indeed, no subject is better calculated to bring out one's talent than one, which, like this, rests on one side on the eternal basis of justice, and on the other, on the distress and anxiety of the community. In a long biography of O'Connell, our author pictures the hero of oratory in glowing colors: a strong sympathy for this champion of religious liberty, exists in every Catholic people; and Spain, who has so many remembrances of faith mingled with her history, cannot remain indifferent to the emancipation of Ireland. In by-gone days, a feeling of chivalry would have urged her to succour this victim of Protestantism, but now her sword is fastened to its scabbard, when the persecuted members of the Church are to be protected; Providence has so ordered it, to render more glorious the victories of patience and prayer; but the sincere wish of all Catholicity, and especially of Spain, is not the less unanimous in desiring the religious enfranchisement of Ireland. The "*Civilizacion*" responds to this wish, by tracing a history of O'Connell's efforts.

In comparing this review of Bar-

* *Observacions sociales, politicas y económicas, sobre los bienes del clero*—pamphlet form. *Consideraciones politicas sobre la situacion actual de Espana*—pamphlet form. *El Protestantismo comparado con el Catolicismo*—a work, in four volumes, translated into French under the title of "Protestantism compared with Catholicism, in regard to European civilization." The two fellow-laborers of Don J. Balmes have also published some very estimable productions.

celona with the productions of the religious press of Madrid, we cannot but be struck with one fact. These latter, having for their theatre the field where all the political questions of the country are brought to a termination, naturally possess an activity which cannot be found in a paper published at a hundred leagues' distance; but, on the other side, we do not generally find in the writers of Madrid, that warmth of thought which characterises a great many of the articles which appear in the "*Civilizacion.*" It appears to us, that the proximity of France, the true pole of the political and intellectual life of Spain,* gives to Barcelona a certain part of its vigour, which is unfortunately wanting in Madrid, except when excited by circumstances naturally connected with it, as the Capital. Barcelona speculates on the future, with all the enthusiasm of youth; while Madrid hardly finds space enough to discuss the present; this difference is also apparent in politics, in which it would be even more natural that the province were subordinate to the centre of government. The effervescense of popular passion in the principality of Catalonia is a fact, which helps to sustain our observation.

The merit of the Review of Barcelona has been sustained by three persons of very different geniuses. One, Mr. Roca y Cornet, full of learning and literature, fond of deep study, and gifted with much literary elegance; the other, Mr. Ferrer y Subiran, at once bold and reflecting, inclined to hazardous assertions, and yet happily stopping at just and animated remarks; the third, Mr. Balmes, a most fertile writer, possessed of an inexhaustible source of production, and well known by his works. It is probably the originality of those different talents that prevented them from long applying themselves to a common work. In a labour of pure speculation, as was that of the *Civilizacion*, it is rather a difficult task to keep on a parallel, where it is considered of consequence to have a common opinion, on points where a difference is not reprehensible; and it was probably a reason of this kind, that, at the expiration of a year and a half, caused a new transformation of the *Civilizacion.* This time the periodical was divided; Mr. Balmes has undertaken alone to continue the elevated course of studies, as well philosophical, as political and religious, to which he is evidently called; the enterprize is rather a perilous one. Mr. Roca y Cornet, on his side has re-established the *Religion*, the nucleus, from which the genius of Barcelona has been so beautifully developed. The publication which directly succeeds the *Civilizacion*, under the charge of Mr. Balmes, is called the *Sociedad*, (Society) it is on the same plan as its predecessor, and similar to it in form, it appears on the 1st and 15th of every month. The *Religion* also appears twice a month; it is exclusively religious, and is made up, like the *Universitè Catholique*, of separate courses, forming complete treatises.

Without degressing, we may here mention the appearance of a sheet, the mere title of which, in a political point of view, is a subject of grave reflections for Spain. *Lo verdader Catalá*, (The true Catalonian,) published in the dialect peculiar to the principality of Catalonia, is an indirect protestation against Castilian supremacy. A

* It must be remembered that the writer is a Frenchman.—*Translator.*

Review, at once religious, political, scientific, and literary, it aspires to the re-establishment of the independence of the principality in every branch of intellectual labour. Religion, in the plan which it proposes, occupies the first place, and this is worthy of remark. It cannot be denied that the feelings of provincial liberty in Spain, are closely allied with the love which is entertained for the old national faith. It is well known what part was taken in the wars of the Basque provinces, by that religion, whose existence was as seriously threatened as the perpetuity of the provincial franchise. The troops of the new government were careful in observing, in the presence of the Navarrese and Basque corps, a great respect for every thing partaining to their faith; and this was a part of their tactics, very essential in bringing about a reconciliation between the provinces and the new monarchy. We do not pretend to say that faith is banished from the spirit of that policy which is endeavouring to cement, more closely than ever, the unity of the Spanish body. But we know that this faith is more particularly active in the provinces, which were not agitated by the fever of political agitation. After all, every one must do his part in the grand work which now engages Spain: let us be just to all patriotic ambition; blame or praise as the case may be, and give peaceable counsel to all.

This is not the place to examine profoundly this question; but we must note this fact, that *The true Catalonian*, a review, commenced six months since, (subsequently to the recent events of Barcelona, and meant as a retaliation, as it were, for the canonade which threatened the Church) is above all a staunch defender of the interests of the faith. When the property of the religious women was put up at auction, we have seen how energetically the provincial or municipal corporations of this same Catalonia exerted themselves against the proceedings; and we know the part which was taken by the venerable bishop of Barcelona, during the agitation of the rise of November. It is well known too, that, after the popular tumult had subsided, piety, regaining that irresistible sway, which is always given to him who proves a consoler, recovered, in the beseiged and bombarded city, that lustre which she had not worn for a long time.

It must not, however, be thought that *Lo verdader Catalá* openly raises the banner of revolt against the central authority, no! it merely brings before its readers, the recollection of past events, and obeys the impulse of some confused aspirations, the effects of which is not probably very much to be dreaded. For a long time back, the people of Catalonia have been accustomed to study the principles of religion, to learn the prayers of the Church, and to read its venerable history in their peculiar dialect. A great part of the people of this province, being ignorant of the Spanish language, are deprived of the use of such works as would keep them informed on subjects relating to their country; and this consideration has, without doubt, been very powerful in bringing about the establishment of a periodical in their own tongue; but, our opinion is not the less fixed in regard to this remarkable circumstance, that the appearance of this publication coincides with the demonstration of provincial feeling, and that its title alone holds out a kind of challenge to the rest of the nation.

There is a fourth review published in Barcelona, of which we must now speak. The Spanish revolution, by its persecution of the Church, plainly showed what was vicious in its origin. Jansenism, that heresy of narrow-minded and timid policy, banished from Spain the *Association for the Propagation of the Faith.* In the eyes of her statesmen it was sufficient that this glorious association had been established in France, held its principal seat in one of our towns, or rather near the tomb of one of our martyrs, under the shade of one of the most ancient episcopal chairs of the Church, in order to make it injurious to the country. A similar policy, at the time of the reform of Mount Carmel by St. Teresa and St. John of the Cross, would never have permitted the introduction into France of the sanctity which was flourishing on the other side of the mountains. How much more generous and noble was the spirit, which, in those days, governed every thing relating to faith! A kind of embassy was then sent to Spain, which brought back with it some of the daughters of St. Teresa, who founded amongst us those families of Carmelites, whose fervor is yet worthy of their celebrated origin. This is not the way that Jansenism reasons, or, if you choose, Spanish Philosophism: through her *alguazils* our brethren of the Peninsula are not permitted to unite themselves to those who, throughout the world, are constantly at work in procuring for souls civilization and liberty, spiritual as well as intellectual. They who have given to the Church three of the greatest founders of Religious Orders, can no longer offer their mite in alms! A nation, however, with a lively faith, is not going thus to permit itself to be deprived of roots by which it draws life and sustenance from the common soil of charity; not being allowed to translate *The Annals of the Propagation of Faith*, and to distribute them by thousands throughout Spain, the religious press has established a Review, which, in the national tongue, and surrounded by every assistance from at home as well as from abroad, publishes the "history of the difficulties which the Church has to contend with, in the most civilized part of the world, and the consolations as well as the sources of grief, which this Church, our mother, finds in the numerous establishments of her children, throughout Asia, Africa, and America." We have given a few words from the prospectus of this Journal, which Barcelona has had the honour of founding, and the title of which is "*Revista Catolico,*" *(Catholic Review.)*

In Cadiz, there appeared, in January last (1843,) a publication somewhat similar to that of which we have just spoken: *El Archivo Católico,* (Catholic Archives) is the name of this journal, which is a compilation of documents, interesting to the faithful, of religious news, and particularly of letters written from the most distant missions, especially from those of the Spanish missionaries. It is well known, that notwithstanding the distresses of the country, the Spanish clergy furnishes evangelical labourers for several countries, already reduced to European influence by the enterprize of her navigators or the force of her army. Tong-King, the Philippine Islands, South America, and California, give illustrious evidence of their zeal; and the blood of her bishops and religious, in various parts of the world, is still ready to

flow, and to be mingled with that of our missionaries, to glorify the cross, by which Xavier triumphed. How, then, can Spain close her ear to those cries, whether of distress or of heroic victory, which are constantly recalling to indifferent or sacrilegious Europe, the fact that men are still as willing to die for the gospel, as they were in the almost fabulous days of the primitive Church! It is as easy then to explain the existence of the *Archivo Católico* as that of the *Revista* of Barcelona.

Cadiz is by no means at its first religious publication. It was about the same time that *La Cruz* was first published at Madrid, that the second capital of Andalusia saw appear *La Epoca*, (The Epoch.) But there is no secondary town in Spain, which can, at this moment, dispute with Barcelona the palm of philosophical eloquence. The large towns of Andalusia, being so many centres of a commerce, rather agricultural than manufacturing, do not possess that activity of political life, which renders the capital of the principality of Catalonia an obstacle to the designs of the central power. Nevertheless, pure literature, poetry, and the arts, appear to preserve their right of country, in the large towns of Andalusia; in the south of Spain, flowers and song, and in the north, great deeds of politics, and manly discourse.

If we were to include in our list all the publications which place religious matters among their labours, our examination of the press in the provinces, would probably be much longer than would suit our readers: as it is, we are of opinion that we have given the principal traits which it would prove interesting to know. We shall close our review, with the notice of a new weekly periodical, which has appeared at Valencia, and the news of which has just reached us; it is called *La Restoracion*, (The Restoration.) Two writers, one an aged monk, the other a young lawyer of great promise, are the originators of this publication. After so much ruin, youth itself is frightened for the future, and betakes itself to *restore*. It is an extraordinary sign, and one which has not often been seen before our time: and those Christians who put their work, in common, do more than restore the decrepid past; they re-construct a domicile for future generations; and the every work of their hands is new, except what is eternal.

The picture of the religious press of Spain is already a consoling one; the offspring of yesterday, it has already done much, and, in all probability, will go on in its good task.

If we reflect how much more it has been the custom of Spain, whether political or religious, to use the sword, rather than the pen, it will be a matter of some surprise, that, by making an appeal to public attention, by their discourses, and not by musket-shot, the Catholics should have obtained so favourable an audience. This evidently proves two things: that Spain is inclined to peace—since she has recourse to discussion—and that Catholicity may reckon no less upon her intelligence, than upon her arms; and upon this double conclusion may it prove a legitimate one! We are well pleased to leave to the thoughts of our readers.

M.

FOR THE CATHOLIC EXPOSITOR.

MONT-SAINT-MICHEL.

(See Engraving.)

MONT-SAINT-MICHEL! reader, were you ever there? No, no; we dare say that very few of our patient friends e'er had it pictured in their eyes. Ah! but it is a noble sight—the country around:—a wild view! We will represent it to you in two scenes. Behold! as you now look—a desert of eight square leagues' surface of sand, through which run several rivers, in some places spreading themselves out in the form of a lake. Let your eye glance beyond all this to a yet mightier desert of sea—there, just before its margin, build up a granite rock crowned with towers, on a base of a quarter of a league in circumference, to the height of five hundred feet. This is Mont-Saint-Michel at the reflux of the tide. Change the scene—four days before and after the full moon—and the overwhelming ocean fills the entire area indicated by the form of the land as its natural territory; then rear in the midst of this waste of waters the same stupendous granite monument.

Mont-Saint-Michel is on the confines of Normandy, one hundred and twelve miles south-west of Paris, and with the ancient town of Avranches ten miles distant on the north-east, Pontorson and Dol, on the south, and Cancale on the south-west. To the west extends the open sea. Avranches is celebrated in history as the place where Henry II. did penance for the murder of St. Thomas-a-Becket. In its neighbourhood are some of the most magnificent views in Normandy.

Mont-Saint-Michel was originally called Mont Belenus—a name which the Druids gave to the sun, and is, also, the Baal of Scripture and the Belus of the Assyrians. The Druids reigned there until the era of Augustus. Their granite altars were finally destroyed, when the rock received the name of Mont-jon, or Mons Jovis, and a temple of Jupiter was raised upon its pinnacles. In the year 313, after the edict of Constantine, it was inhabited by some Christian hermits, who built a monastery

called Monasterium ad duas Tumbas. In 708, a church was built on the spot by St. Aubert, the twelfth bishop of Avranches, and the ground was consecrated to St. Michel.

In 1420, Henry the Fifth entered Normandy at the head of twenty-five thousand men. Having subdued all lower Normandy, he laid seige to Rouen, of which he at length made himself master. The hold of the English upon Normandy became stronger, until the death of Henry the Fifth, which occurred in 1422, and even during some part of the reign of Henry the Sixth. In 1423, they turned their arms against Mont-Saint-Michel, ambitious to possess themselves of a fortress so strongly defended by nature.

"Their army, to the number of fifteen thousand men, were encamped in the various parishes on the east of the fortress; on the north they occupied Tumbeleine, and on the west the sea was covered with their ships. They commenced with escalades on the east and south sides, but were always defeated, and thrown down from the rock. They then, taking advantage of the eight days in the month when the mount is deserted by the sea, brought up their artillery, of which two pieces were of such enormous calibre as to carry granite bullets of fifteen inches in diameter.

"With these machines they effected several breaches in the walls of the town, which is built on the lower part of the mount; but beyond this it was impossible to hoist their cumbrous artillery. From the height of the chateau above, the beseiged rolled down upon them huge pieces of rock; and following themselves in the midst of the confusion, attacked them sword in hand, and drove them from the town into the greve. As the evening came on, the sea came in; and, if the English had not promptly retreated to the main land, it is hardly probable that a single man would have arrived to tell the tale of their defeat. The two pieces of canon we have mentioned remain as a trophy in the hands of the garrison, and are seen to this day at the gate of Mont-Saint-Michel. They are eleven feet long, and constructed of iron bars two inches thick, bound with hoops of the same metal."

In 1469, Louis XI., when he found himself at Avranches, after beating the Bretons, instituted the order of the Knights of Saint-Michel.

Some antiquarians maintain that Saint-Michel was at one time situated in the middle of a vast forest, submerged by successive irruptions of the sea in the sixth century. As proof, they offer a map, constructed by a canon of Coutances, in which the road is carried through the forest of Sissy and Chesay to Valognes, leaving Saint-Michel to the right, at some distance from the sea. The trees, also, that are constantly found among the sands, with their roots and branches entire, strengthen the testimony.

The following incident will convey some idea of these dreadful sands.

In 1780, a ship ran aground near Saint-Michel, and sunk so fast that her whole hull disappeared before any goods could be saved. Workmen were, however, despatched, who cleared their way, and succeeded in drawing out some packages from her hold. But in the mean time, the sea returned unobserved, through the treacherous sands, swallowing up men, goods and ship. Her very masts disap-

peared, and no traces were left to indicate where the disaster occurred.

Some years ago, when the great marsh lands of Dol were threatened with an inundation, a project was conceived of turning away the river Coesnon from the dike by digging a canal through which it was to pass from Pontorson toward the east of Saint-Michel. A thousand convicts were set to work, and for some time all went on well. At last the moving sands seemed to take pleasure in annoying them; and at length, when a portion of the Herculean task was accomplished, the great sea, like a vicious monster, walked deliberately in, instantly filling up the canal. The project was abandoned.

There are occasionally, at this day, some instances of fatal accidents.

But we are getting into the quick nsads ourselves, therefore we will make all good haste to retrace our steps to Saint-Michel.

In the year 1577, during the war of the league, a Protestant, by the name of Dutouchet, conceived the idea of possessing himself of the mount. He mustered a band of only fifty men, (he must have been insane, for how could he expect to hold the place with a force so small, at a time when the Catholic party was triumphant on the coast?) and one day, when the garrison had sallied forth to pursue a band of robbers, disguised as pilgrims, crossed the sands, singing holy canticles. They were joyfully received by the monks. When they arrived in the church, the pilgrims sung and prayed; and, when it was time to exhibit the presents, each man drew his naked sword from under his cloak, and flashed it in the eyes of the astonished monks. They then shut up their hosts in their cells, fastening the gates, and proceeded to pillage the treasury. Neglecting, however, to post sentinels in the towers, they were surprised in the midst of their holy work, by the noise which the governor of the fortress made in commanding admittance at the gates. The desperadoes, however, remained undaunted, determining, if possible, to retain possession of the stronghold which they had gained under a false guise. The force outside were gaining in strength by the adherents of the abbey from the main. At last Captain Dutouchet, somewhat alarmed, perhaps, for his own safety, told the ex-garrison very gravely, that the first blow struck upon the gates, or the first ladder planted against the walls, should be the signal for the massacre of the monks, and the firing of the whole pile. Devicq knew the men he was dealing with, and prudently allowed them to march out with the honors of war, only stipulating that they should leave behind them the pillage of the town and monastery, which they had occupied for two days.

Another attempt was afterward made by the Marquis de Belle-Isle. This nobleman had left the party of the League, and attached himself to the king, in the hopes of obtaining the baton of a marshal of France. To the application of his friends, Henri IV. answered coldly: "Let him be satisfied with my good graces; I owe nothing to those who bring me nothing." Belle-Isle, who was as brave as he was unprincipled, understood the reply, and determined that his first gift to the king should be the famous fortress of Saint-Michel, at that time governed by Latouche de Kerolent, an old friend and comrade of his own.

Accompanied by a band of resolute men, with arms concealed beneath their cloaks, he crossed the greve, with the ostensible purpose of paying his devotions in the church, and visiting his friend the governor. They were admitted within the walls without hesitation, and the last gate of the chateau opened for his reception; but some demur took place, when it was found that the visitor required his whole suite to be allowed to enter with him. Belle-Isle insisted; the guard was firm; and at length, the former, exclaiming loudly against their want of respect, drew his sword and killed the sergeant and corporal on duty. The post was forced at a single blow, and the assailants rushed into the middle of the abbey.

Here they were opposed by some soldiers and servants, who had been alarmed by the crash of weapons, and who were every moment reinforced by fresh assistance from every part of the building. The assailants, however, were numerous, and flushed with their first triumph; and they succeeded, although every inch of ground was gallantly contested, in driving the offenders from post to post. Kreolent, the governor, fought like a madman—not so much for his fortress as for revenge on his false friend. He flung himself repeatedly into the hottest of the fight, with no thought but of reaching the traitor's heart; and, at last, when all seemed hopeless, and he himself covered with wounds, he determined to die in the effort. He rushed once more into the midst of the combatants, succeeded in clearing his way to his enemy, and the two quandom friends engaged hand to hand. Belle-Isle was slain; and his party, panic-struck on finding themselves without a chief, took to flight.

It was in the fortress of Saint-Michel that Henry, afterward Henry I. of England, held out against the combined forces of his brothers, Robert of Normandy and William Rufus. William, on a visit to Normandy, wrested from his brother the country of Caux, and, by treaty, obtained some of the most important places—among others, Mont-Saint-Michel and Cherbourg, in the territory which had been sold to Henry. In those days, it was necessary to take by force what was ceded by policy; and the duke and the king, uniting their armies, marched against their brother. Henry held out stoutly for a long time; but at last surrendered, after being so much distressed by thirst, that he sent to ask his brother Robert for a drink of water, who complied with his request. This event took place about 1087—8.

Beside being the theatre of such deeds of war, Saint-Michel was long one of the high places of Catholic devotion. Pilgrims visited its shrine from all parts of Europe, in bodies of two or three hundred at a time, forming themselves into a kind of caravan. The spectacle of several hundred men riding in line, with their flags and banners, and their almoner at their head, must have had a fine effect on the desert sands of the greve. After their devotions were paid, and their vows accomplished, the pilgrims before departing, elected a king of the journey, and placed on his hat a crown of gilded lead. Some other officers of inferior rank were then appointed, and the cortege moved on. The king paid no part of the expenses, but on their return he was expected to give his subjects a grand repast.

The rock is almost encircled by walls, flanked with towers and bastions. The subterranean ex-

cavations are indeed subjects of extreme curiosity. They consist of cellars and powder-magazines; the vault in which are the wheel and cable used for weighing heavy goods from the sands below; the prisons under this vault; and the *oubliettes*, those frightful dungeons, the way to which is narrow and labyrinthine, and which are entered by means of a trap-door.

The buildings rise, vault after vault, far above the rock; and the church stands for the most part on pillars constructed to serve for its foundation. A view from the platform before its portal comprehends the coasts of Normandy and Brittany, the road to Cancale, and the towns of Avranches, Dol and Pontorson, with the vast sands of the greve on the one hand, and the open sea on the other. Above these, on the clock-tower, is the *promenade des petits fous;* and, twenty-two feet still higher, the *promenade des grand fous;* signifying, by their names, the relative degrees of sanity of those who choose them for their walks. On the summit of all is a telegraph; but the gilded statue of Saint-Michel, mentioned by M. de Thou as forming the pinnacle of the temple, exists only in history.

DEPOSITION AND EXCOMMUNICATION OF A PRESBYTERIAN MINISTER.

The following resolution of the Presbytery of Newark, which may be called a Presbyterian Bull, deserves particular attention, as it shows what efforts are made by the ministers of that sect, to exercise an authority, which they do not possess according to their own principles.

"DEPOSITION.

Minutes of the Presbytery of Newark, February 7, 1844.

"Mr. Russell J. Judd, in 1841, was introduced to this Presbytery, by Rev. Charles Fitch. He was then laboring in a free church at Paterson, and presented a certificate from the Trumbull and Geauga Association, Ohio, and requested to be received as a member of this Presbytery. After some examination and discussion, his request was granted. Mr. Judd seldom afterwards met with the Presbytery. In 1842, having left Paterson, he applied by *letter for a dismission from this Presbytery, which request was ultimately granted*, to join the Congregational Association of New York, and his name was stricken from the roll of the Presbytery.

"No further knowledge of him has come to this Presbytery until the 3d instant, when a communication was received from the officers of a free church in Brooklyn, stating that Mr. Judd had been officiating as their minister for about two years—that recently facts had been disclosed deeply affecting his moral and ministerial character—and informing this Presbytery that Mr. Judd had not connected himself with the Congregational Association of New York. A letter was also received from Mr. Judd, stating the same fact, and confessing himself guilty of grossly lascivious conduct, which he also afterwards acknowledged to one of the members of this Presbytery.

"Whereupon, after deliberation and prayer, it was unanimously resolved that Russell J. Judd be, and he hereafter is, deposed from the gospel ministry, and excommunicated from the church.

EBENEZER SEYMOUR,
Stated Clerk."

Mr. Russell Judd was no longer a member of the Presbytery of Newark, having obtained letters of dismission, and it appears that the Presbytery had no power to excommunicate him. However, they found that the man was a criminal, and should he continue in the ministry, it would show at once the great want of authority in the Presbyterian system, and therefore they proceeded as if they were competent judges. Indeed, the Presbyterian church, according to its principles, has no tribunal that can bring a man before it, and sentence him out of the church. No one minister is superior to the other, and the union of them in the Presbytery, although it may be according to their system, is not essential, as one of their ministers has lately told us, in the famous discussion, that ended without beginning. Dr. Potts assures us, that if some Christians were to find themselves in an Island without ministers, they could select one who could be as legal, and as canonical, as any other in the world, without any connection with any Presbytery whatever. The Scripture speaks of Presbytery, but we find that the Presbyterians interpret things as they please, and therefore they do not give to the Presbytery any more power than will agree with their views. The Scripture also speaks of Bishops, but the Presbyterians take upon themselves to define that this is not essential. All is arbitrary, and we do not perceive how an arbitrary institution can assume the power to excommunicate a man. But perhaps we are mistaken as to the meaning of the Presbyterian excommunication, and our mistake will only enforce our argument against that *human religious* institution. If the Presbyterian excommunication is a mere separation of a person from the society of the rest upon earth because of his crimes, which make him disgraceful to their denomination; we conclude that this is nothing but mere human policy, for decency's sake: but if the excommunication be as we understand it, a separation from the mystical body of Christ, depriving a man of eternal life, for it cannot be obtained but in the union and participation with that mystical body, we do repeat, that Presbyterians have no power to excommunicate. They themselves have disclaimed the power of absolving, how can they claim the power of trying much less in the principal of its functions, that is excommunicating? The text of the Scripture speaks of both, and if they interpret it so as to reject the one, that is the power of absolving, we do not know why they should not interpret it in the same manner, as to the other, that is the power of excommunicating. We cannot account for this inconsistency, but by remembering that arbitrary measures are the rules of the Presbyterian Church.

Let us suppose that Mr. Judd becomes a penitent, and gives every satisfaction to the Presbytery, as to his moral conduct, and sincere intention of giving good example, can the Presbytery receive him? We should say they can, but they must absolve him from the excommunication, and here is the great difficulty, for they would be obliged to exercise the power

of absolving in the greatest degree, bringing a man from death to life. In whatever sense the word excommunication be taken, it is a complete *humbug* in the Presbyterian Church, for the excommunicated person will laugh at it, and consider himself by no way injured before God, though he may not be accepted by a few men, whom, by equal right, he could excommunicate, and much more so, if he could find some fellows to join him. We learn, however, from the Rev. Dr. Potts, that those who are unchurched have no claim to the kingdom of Christ, and we should suppose it to be the Presbyterian doctrine, it being thus explained by a learned Presbyterian minister. Consequently, Mr. Judd being excommunicated, that is *unchurched*, by the Presbytery of Newark, is deprived of every claim to the benefits of the church of Christ, out of which Presbyterians themselves grant that there is no salvation. What will they say now against the power of excommunicating used by the Catholic Church? The reader may judge of the value of all their declamations.

We hope this public declaration of the criminality of one of their ministers, and also the degradation of another, made lately by Bishop Onderdonk, for immorality, will be a check to Protestants, when they speak of the faults of the Catholic Clergy, and much more so, when they will observe that two of their ministers, the principal calumniators of the Catholic Clergy, who were chiefly employed in spreading the most atrocious works against us, have taken the prudent measure of running away for fear of the police, on account of some of their good doings. Moreover, they may observe, that it is very common to have their ministers brought into Courts for reasons by no means honourable to them. Should we follow their example, in hunting up and publishing the faults of our fellow-creatures, they may be sure that many books could be written by us, with true statements, as a retaliation for their abuses and calumnies.

E. V.

CHRISTIAN ZEAL.

Why sleep benumb'd the conscious mind,
When public good claims virtue's zeal;
Whoever can benefit mankind,
Is heav'n's trustee for human weal.

To hide true worth from public view,
Is burying diamonds in the mine;
All is not gold that glitters—true;
But all that's gold ought to shine.

REVIEWS.

AUTHENTIC REPORT OF THE DISCUSSION BETWEEN THE REV. THOMAS MAGUIRE AND REV. RICHARD POPE. *New York.* D. & J. Sadlier, 18 Carmine street.

A very neat edition of this celebrated work. The subjects treated are those which constitute the essential difference between Catholicism and Protestantism. The disputants are able men, and excellent debaters. We admire the tone of the controversy. While the truth is told, by Father Maguire, and protestant error defended by Mr. Pope, both seem never to forget that the courtesies of good breeding should always prevail, even amid the fierce contest of polemical disputation. The American public should read this excellent book.

A HISTORY OF THE PROTESTANT REFORMATION, BY W. COBETT, M. P. By the same publishers. Here is a new edition of this wonderful production of a most wonderful man. Sound startling, extraordinary truths are here revealed in a plain, home-spun, straight-forward style. The assailants of the Catholic church would do well to bring some facts from this history, tracing the Reformation, &c., before the crowds who hang upon their abuse of everything connected with Rome. The "Letter to the Pope" deserves peculiar attention.

THE CATHOLIC FAMILY BIBLE, (by the same publishers) is, we are glad to find, coming out regularly, and in an excellent dress. No. 12 has just been issued with a very beautiful engraving.

"THE ROCOCO," is the title of a new work, published as No. 8 of the Mirror Library, by Willis & Co., in two shilling numbers, containing the "Culprit Fay," by Drake, "Lillian," by Praed, and the "Eve of St. Agnes," by Heath, and the miscellaneous poems of E. C. Pinckney; also a Biography of Leggett and notes by Willis. The very contents are sufficient to recommend the work; but particularly when coupled with the names of the distinguished Editors and Proprietors. Their elegant efforts must be rewarded.

COLUMBIAN MAGAZINE—edited by John Inman.

We have received and looked through, the March number of this beautiful periodical, which under the auspices of its accomplished Editor, we think must obtain a high place among the most attractive Magazines of the day. Among the contents we select these few plaintive lines, by Matilda P. Hunt:

Twine not around the aching head
A wreath of roses;
Deck not with gaudy robes the bed
Where pain reposes.
Let not hope's joyous footstep seek
Grief's bower of sadness;
Nor to the Limerick stranger speak
A tale of gladness:
Lead not the wandering wretch to gaze
Where crowds rejoice:
Bid not the pining mourner raise
The tuneful voice:
Let not thy mouth from anguish start
The tearful treasure:
Nor offer to the breaking heart
The cup of pleasure.

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